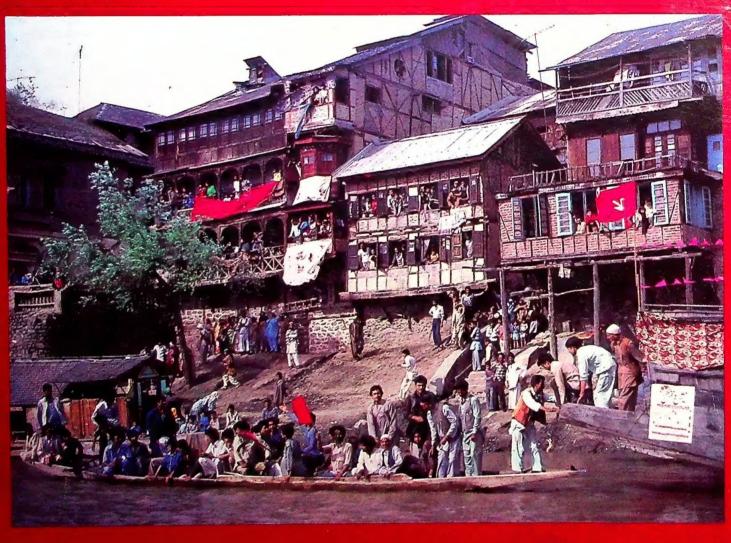
# Encyclopaedia of India

# JAMMU & KASHMIR KASHMIR KASHMIR

Part - II

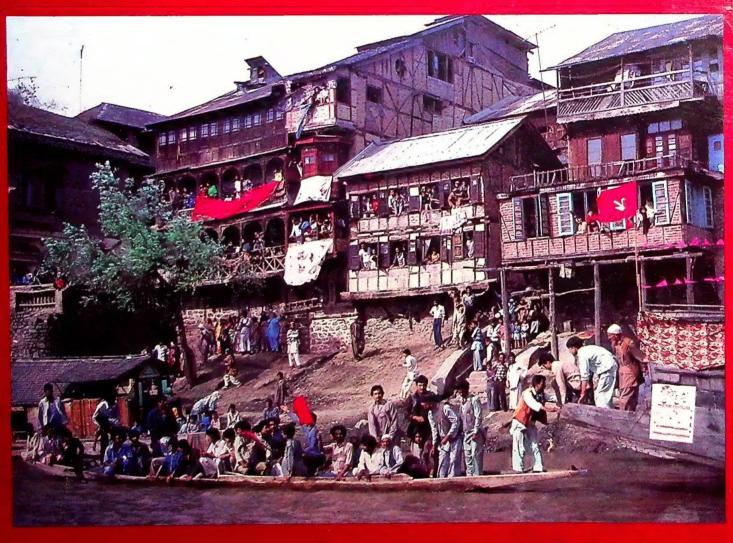


Fida Hassnain

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Part - II



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prisingly enough, there is no standard onally reputed and readable "Encya of India" even after over four decindependence. Some of the Encycloproduced in Indian languages betray ce in professional scope, quality and and their utility is restricted only to articular areas. The need for such a d been felt by scholars and the readic not only in India but also abroad. this lacuna this pioneering work has tempted in 32 volumes. This is the r Encycolopaedia of its kind dealing the 25 States and Union Territories Each volume has been devoted to a nd Union Territory which deals with spects of the life and conditions-physiorical, economic, social and cultural, es, agriculture and irrigation, languages ature etc. of a particular region. There any aspect which has not been covthese series and is, therefore, an inwork which will serve as a source of te to the scholars as well as those ed in the country as a whole or its constitutions. A detailed bibliography en given for those interested in fursearches in a particular subject. Aps have been given at the end and ary tables added in the main text to



# ENCYCLOPAEDIA OF INDIA

Jammu and Kashmir

Volume. IX (PART II)

## **KASHMIR**

by F. M. Hassnain

General Editor
P.N. Chopra

RIMA PUBLISHING HOUSE ER-10, Inderpuri, New Delhi-110012 (INDIA)

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First Edition: 1992

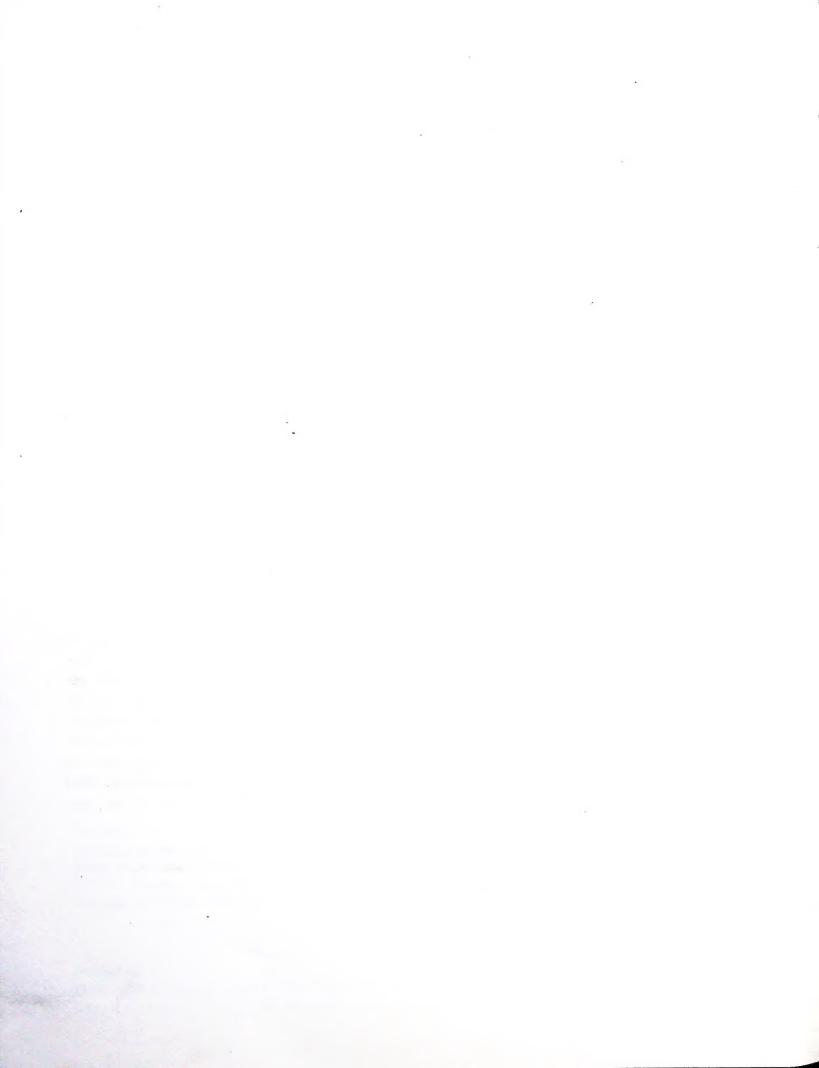
Published by: Surinder Singh Sethi Rima Publishing House ER-10, Inderpuri, New Delhi-110012 (INDIA) Phones: 5717052, 5734855

Printed at:
Mehta Offset Works Naraina, New Delhi-110028
Layout & Graphics Setting by: Westvill Enterprises, B-5/47, Paschim Vihar, New Delhi-110063

#### General Editor's Note

India has made tremendous progress in almost every field since the attainment of independence. Her advancement is all round and stupendous, her record in the creative activities, in the realms of education, science and arts, is remarkable. Surprisingly enough, there is no standard, internationally reputed and readable Encyclopaedia reflecting or interpreting this change or giving a full spectrum of knowledge or reference material for lay readers or experts. Wellknown international Encyclopaedias of developed countries are woefully deficient in respect of facts about this fast developing and changing India. The current Encyclopaedias produced in Indian languages betray divergence in professional scope, quality and format.

The need for such a work had been felt for a long time. In fact, I endeavoured to take up this project about 20 years ago and approached the leading industrialists in the country for financial support, but unfortunately there was no positive response. To fill in this lacuna India--An Encyclopaedic Survey and A two-volume Encyclopaedia of India in alphabetical order was brought out. However, it was not a very exhaustive work and, therefore, to meet the growing demand from scholars and the public at large, this pioneering work was attempted. It is not an Encyclopaedia in alphabetical order, but 32 volumes have been prepared covering all the states and union territories which deal with all the aspects of the life and conditions, physical, historical, economic, social and cultural, places of interest, etc. of that particular region. There is hardly any aspect which has not been covered in these series and is, therefore, an invaluable work which will serve as a source of reference to the scholars as well as those interested in the country as whole or its various constituents. Wellknown scholars who have specialised on a particular region were requested to write on area of their interest which has thus made this work authoritative. Shri Surinder Singh Sethi, proprietor of Rima Publishing House, deserves to be congratulated for undertaking this work, the first of its kind in India.



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#### **GENERAL**

#### INTRODUCTION

ince ancient times, the Valley of Kashmir has been a meeting ground of many cultures. The earliest references about Kashmir are contained in the Annals of the Hang-Shu, which date back to 220 B. C. After this, we find it mentioned in the Greek classics of Ptolemy, Dionysios, Hakataios, and Herodotos. In the 6th century, Kashmir and its rulers are mentioned in the Annals of the Tang dynasty. We also find Kashmir and its people described in the Arabic works of Al-Masudi. Al-Qizwini, Al-Idrisi and Al-Beruni. In about 8000 B. C. the Valley was a big lake but after its drainage, it became a habitate for a dozen tribes, most prominent being the Kash, which is also known as the Kassites. This tribe was of Semetic origin and had come from Mesopotamia. Wherever, this tribe went, it made mention of its origin by adding the name Kash. It is due to this reason that we find such place names as Kashir in Egypt, Kasan in Iran Kashgar in Central Asia and of course, the Hindu--Kush mountains. The leader of this tribe was known as Kashyapa. The inhabitants of the valley call it Kashir and themselves as Kushur, which are Hebrew words.

After the departure of Alexander the Great, many small Greek states grew up in the north- west of India. The kingdom of

Demetrious included the Valley of Kashmir. Among the Greek rulers whose coins have been found in the valley are Menandrou, Azilises and Mause. It was Menandrou who got converted to Buddhism at the hands of the famous Buddhist monk, Nagasena, who was a Kashmiri. The Yuchi tribes of Kansu, China, known as the Kushanas, occupied the north-west of India in about the 2nd century B. C. Kashmir formed a part of the Kushan expire during the first century and Kanishka is reported to have convened the 4th Buddhist Council in the valley. It was during that period when Kashmir became the focus of Asiatic civilization and became an important stop on the renouned Silk Road. In that period the grandeur of a king was measured by the extent of his kingdom as well as his administrative qualities. In this regard, Kashmir did produce able administrators and great kings also. Our archaeological remains and monuments at Harwan, Awantipur, Mattan, Parihasapura, Kangan, Rajauri and Akhnoor are a testimony of their greatness. History can not forget the like, Lalitaditya, names great Awantivarman, Didda Rani, Shahabuddin, Zainulabidin, and Yousuf Shah Chak. It was Lalitaditya who stopped and reverted the movement of the Arabs from the west to east in the 8th century. He conquered

not only some parts of Afghanistan and Tibet but brought under his sway the whole of north India. It was he who built the first capital of India at Parihasapura because Delhi did not exist at that time. He has subjudgated Kanauj. It was Shahabuddin who conquered Kabul, Sind, Punjab, Kangra and some regions of the Hindu-Kush. In the same tradition, Zainulabidin defeated the Kashgarians and regained Ladakh to Kashmir and his nephew became the Nazim of his kingdom which extended from Sirhind to Peshawar.

It was in the 16th century that the process of disintegration set in and the kingdom of Kashmir became an easy pray for the invadors. Since then the Kashmiris were conquered by the Mughals, the Afgans, the Sikhs and the Dogras.

#### Location and Boundries

The Valley of Kashmir lies between the Himalaya Range in the north and of the Pir Panjal range in the south. Comprehended between latitude. 33°. 55' to 34°. 50' and longitude, 74°. 30' to 75°. 35' the valley lies in the north-west of India. The valley is about 116 miles long with width varying from 40 to 70 miles, the side valleys adding much ground to the cultivated area. The total area is about 6000 sq. miles. The mountain slopes, being covered with forest and pastures, the low and more or less flat part of the valley measures about 84 miles by 20 to 25 miles, the area being about 2000 sq. miles or 1.2 million acres. The population density is about 325 per sq. mile.

The probable age of Kashmir is reckoned to be 100 million years; it is believed to have struggled under the Tettys sea for 900 million years. The Valley of Kashmir

itself is believed to have been lying under a vast lake, which got drained gradually through the Baramulla Khadanyar Gorge as the Himalayas grew higher and higher. "The Dal, the Mansbal, the Wullar and many other lakes are but the shrinking ramnants this great lake." The valley bed is covered, end to end, by *Karewa* deposits, representing sediments of these vast bodies of lakes water. Rain and rivers have cut up one continuous expense of *Karewas* into strips and isolated blocks and this process is going on even now. The ramnants now cover nearly half the area of the valley.

#### Area and Population

The valley can be measured in the two ways, Firstly, by reckoning it from summit to summit of the mountains that encircle the flat part of the valley. Taking, first the claim of mountains, we find that the length of the irregular oval, is 185 kms., while its width varies from 64 to 120 kms. The low and flat part of the valley itself is about 154 kms. long and its width varies from 32 kms. to 40 kms. The area of the valley is 15, 853 kms. and the total population comes to 31,34,909 according to 1981 census.

#### Topography

Kashmir has been described as a land of lakes, streams, turf, fruits, forests and mountains. Perfected securely among the snow-capped mountains at an average height of about 15000 feet above the sea, lies the green Valley of Kashmir. Range after range of mountains guard the valley. The general aspects of the valley is that of a basin surrounded on all sides by a ring of lofty mountains. Within it is an extensive track of alluvial soil watered by the river Jhelum and its numerous tributaries. These rivers and streams flow down from the



An old face of Kashmir

mountains and are fed by glaciers, snow and rain. The valley resembles a gem set in the gasket of the ever lasting Himalayas. The wild grandeur of its mountain barriers and its own intrinsic loveliness make it an "emerald set in pearl."

#### Mountains and Hills

The mountain ranges enclosing the Valley of Kashmir do not appear monotonous. Varied in form and colour, they are so beautiful as an artist might picture in his dream and a poet might extol in his verse. Important peaks among them are: Harmukh, Kaunsar, Kajinag, Hukhsar, Gawashibarsari, Braribal, Afroth, Mahadev, Amarnath, Pir Panchal, Banihal, Narbal, Morgam, Rajdaniengan, Zojibal, and Nahishanar. To the north lies many claims of mountains, broken into snow ranges waves hastening in wild up to the promi-

nent peak of Nanga Parbat 26,620 feet. To the east rises Harmukh 16,903 feet the stern mountain which guards the valley of river Sindh. On the south is Mahadev 13,000 feet which seems to look down on Srinagar. The peaks of Gwashi Brari (17,800 feet) and Amarnath (17,321 feet) look very beautiful in the sunset. On the south-west stands the Pir Panjal with peaks, Konsarnag (12,800 feet) Tratakoti (15,524 feet). Further north as the Toshamaidan (14,000 feet) over which men pass to Poonch and in the north-west corner rises the snowy Kazi Nag (12,125 feet).

Within the majestic mountains, there are depressions which popularly called darangas (passes) which provide several outlets between the valley and the adjacent regions. various enumerations of such passes have been made by different authorities. Abul Fazl mentions 26 and Vigne 20 but to an active mountaineer, the number is practically unlimited. A list of those passes which are most traversed is given below:

Pass	From Whence
Razdain angan	Gurais, Tilail, Skardo
Marbal	Kishtwar, Chamba ·
Banihal	Jammu, Sialkot
Pir Panjal	Bhimber, Rajoori, Gujrat
Margan	Maru, Wardwan, Suru
Zojila	Drass, Ladakh
Tosa Maidan	Poonch, Jhelum
Forozpur	11 11 11 11
Baramulla	Murri, Abbotabad, Poonch
Nattishannar	Karnah, Muzzafarabad:
	Abbotabad.

The eminences throughout Kashmir, except those connected with the great enclosing range are few and inconsiderable. The Hari Parbat rises 250 feet above the Kal Lake. Not far from it, rises the *Takht-i-Su-*

laiman to the height of 1,038 feet from the same level. The hill of Ahak Teng (1,000 feet) on the mouth of the Manasbal lake is remarkable owing to its isolated. Almost all the mountains are coated with green vegetation and dense forests and these forests are of great importance to the valley, because of the supply of timber, fuel and grass, the agricultural prosperity of the valley depends on these forests. In Kashmir, cultivation commences immediately right up to the fringe of the forests. A little lower down at an elevation of about 2133.600 m. rice of the hardy and stunted growth is found and the shady plane trees appear. Lower still superior varieties of rice are grown.

#### Margs or Mountain Downs

During summer, the sheep and cattle are driven up from the valley to the margs or mountain—downs. They are numerous on the tops of the range of hills immediately below the Pir Panjal and also upon the slopes of those mountains which enclose the north-eastern side of the valley. The principal meadows among such *margs* are Gulmarg, Khillanmarg, and Sonamarg.

Where the mountains cease to be steep, there are flat like deposits all round the valley. These table-lands, which are some sixty or ninety metres in height, are called Wudars or Karewahs. Leaving the Karewas, one drops down to the terraces of alluvial soil which slopes gently towards the river Jhelum. The main valley, is thus, divided naturally into two parts, viz., the Karewas or table-lands and the alluvium of the river Jhelum.

The Karewas constitute nearly one half of the total area of the valley, forming an object in Kashmir scenery. The clay con-

Sisting for the most part of a brown sand. Chemical analysis show variation in nitrogen content from 0.644 to 0.00132 and KO from 0.06 to 0.08. They are separated from each other by ravines of about 30.480 to 91.440 m. in depth. The *Karewas* and their dividing ravines occupy a width varying from 12.8 to 25.6 kms. along the southwestern side of the valley for a length about 80 kms from near Shupian to Baramulla. Beyond Sopore again the northwestern end of the valley is mostly *Karewa* table land.

The Karewa soil is poor in organic matter and nitrogen content and they have little moisture retaining capacity. The Karewas are of two kinds; firstly, those which on their summits make a table-land totally flat. Secondly, those which slope up continuously towards the mountains. The tableland which lies between the river Jhelum and the circle of the mountains to the north and east is almost entirely a flat topped Karewa. It is known as Pampur about 45.720 m. above the level of Jhelum and its alluvial plain. As far as the slopping Karewas are concerned they occur along the southwest side of the valley. By Shupian there is a large tract of ground slopping to the north-east and this may perhaps be called a slopping Karewa. More accurately perhaps it might be called an alluvial tract a very large scale.

#### Alluvial Plain

After the *Karewa* one drops down to the alluvial soil which slopes gently towards river Jhelum. It is by the banks of this river, which flows through the length of the valley that the flat plain lies extending from Anantnag for more than 80 kms. With a width varying from 3-2 or 4.8 to 24 kms. The surface of this alluvial plain has been

formed by deposition of sediment on the water over flowing the banks at flood time. The plain is north-west 16 kms. to 19.2 kms. below Anantnag but about Srinagar and beyond it is wide. In this last part great portions of the plain are a marsh covered with water in spring and summer and left dry in winter. Thus the plain which extends along the north-east side of the valley for a great part of its length is partly land and partly water, but where the surface is watery the land is not far beneath.

#### Lidder Valley

The first upland valley to the east of Jhelum is the Lidder and it gives passage to a river at the same time. It extends in a northerly direction from Anantnag to Pahalgam and includes the *Parganas* of Dachinpora and Khaurpora. At Pahalgam, the valley divides itself into two defiles which stretch obliquely, one towards the north-west to be reached by a foot-path

following the course of the Lidderwat stream, the other towards the north-east, leading up to the Sheshnag and the cave of Amarnath. At its lower end, the valley is 3 to 4 miles wide but at its upper end only a few hundred yards. It is bounded on both sides by mountains which are increasingly lefty and covered with dense forests. Cultivation does not extend beyond about a mile north of Pahalgam. There is a road along the valley which follows the left bank of the river as far as Pahalgam and then takes the eastern defile towards the Sheshnag and Amarnath. This path is practicable for ponies and is yearly traversed by multitudes of Hindu pilgrims. The river Lidder is fed with streams from Kolahai and Sheshnag. Towards Kolahai is a small valley covered with grass where glades are used by graziers. The steep sides of the valley show marded ice action with several waterfalls till the Kolahai glacier (17,779 feet).



Gülmarg

#### Sind Valley

The Sind Valley is the most beautiful lateral Valley of Kashmir. It owes its name to the river Sind Lar which is fed by the glaciers and streams. It extends from Ganderbal to the Zojjila pass, covering a distance of 58 miles. This valley is the best example of the grandeur of mountain scenery of Kashmir. Sonamarg is the most beautiful undulating grassy meadow near the Tajwas glacier, which is a famous tourist spot.

To the west alluvium is spread widening to the point where the river Sind joins the river Jhelum at Shadipur. This beautiful valley is guarded by the Harmukh range. On either side of the valley are lofty mountains whose tops are usually covered with snow. The valley abounds in large forests of pine and the tracts down below are lined with walnut, chestnut and many other kinds of trees. Among the lakes, Vishansar, Krishansar and Gangabal are famous tourist spots.

#### Lolab Valley

This fertile oval shaped valley is situated in the north-east side of Kashmir. It is about 15 miles long and 3 miles wide. It is traversed by a considerable stream called Lahwal, which flows down from the surrounding hills. The valley is thickly covered with dense forest of deodar. There extensive pasture lands in the valley under the hills and along the side of the spurs, where a large number of cattle are grazed. Besides this, fruit like apple, cherry, peach and walnut is abundant.

#### Rivers

Nature has provided the Jammu and Kashmir State with ample water resources,

in the form of its rivers Indu, Jhelum, Chinab and Ravi, in its lakes, springs and snowfields and glaciers. Floods do not cause any serious calamity, within the State, apart from minor inundation, bank erosions and some meanders. These are all tackled with small remedial measures. Some of the worst and notable floods were these of 1841, 1844, 1859, and 1865. The level of water rose 95% feet to 300 feet above the normal level. These were caused by the damming of rivers, due to landslips caused by an earthquake, glaciers blocking the valley and the subsiquent bursting of the barriers.

#### Ihelum River

The principal river of Kashmir is the Jhelum which flows in the middle of the valley. Locally known as the *Veth* it has its source at the Verinag Spring situated at the foot of the Pir Panchal mountains. At Khanabal, it is joined by the upper tributaries Sandran, Bringe and Arapath. From Khanabal the river is navigable. In its course it is joined by Lidder, Arapal on the right and Vishau and Rambiara and Romeshi on the left. At Srinagar, it flanks the Dal Lake and before it enters into the Wular Lake at Bangari, it is joined by Sind (Lar) on the right. There are other tributaries in this region but these fall in lakes and marshes which dominate in this river stretch Dachigam falls into Dal Lake, and Erin and Madhumati into the Wular Lake on the right. Doodganga, Sukhnag, Ferozepore and Ningli streams pass through a series of swamps and *numbals* into the Wular lake. From Khanabal to Bangari, the river covers 80 miles and from its outfall at Sopore to a little distance below Baramulla a distance of about 10 miles the slope is very flat ranging from 1/201 feet per mile. The Pohru river joins the river at Doabgah and at



Ihelum River

Khandanyar, the river, enters into the rapids and the slope is about 40 feet per mile, dropping from R.L.5000 at Kadayar to about R.L. 2000 at Domel. Enroute the river is met by Buniyar, Namla and other small nallas. From Verinag to Domel the distance is 185 miles. From Domel to the plains, the distance is 120 miles. In this reach its tributary within the state is the Poonch river.

The river Krishenganga, which is locally known as Neelam joins the river Jhelum below the town of Muzzafarabad. The Kishenganga rises in the high hills of Tilail and drains the northern slopes of Kashmir. It rushes through the Gorges of Gurez to Sharda, and its joined by Karnah

river at Karnah. The Hydel power and irrigation potential of this river is enormous but none has been developed so far. Very rich deodar forests lie in the region and these are floated down the river in the form of logs. The gradient of the river is very steep and therefore, no navigation facilities have been provided so far. As in other backword pockets of the State, the people have on their own built small irrigation kuhls and water mills in the basin. The pastures are excellent. The floods damage the bridges but beyond that except for minor bank erosions, no disasters are caused within the State. Muzzafarabad is situated on its left bank, a couple of miles upstream of Domel.

The Jhelum is navigable from Islamabad to Bramulla, a distance of about 60 miles various kinds of wooden boats are used in Kashmir for lake and river transport but these boats have no dales. The river is spanned by many bridges, in its course through the valley.

#### Mineral Wealth

The Valley of Kashmir is very rich in its mineral wealth. The following are mineral occurances known from various parts of the Kashmir Valley:

- Abrasive: Exposures of a tuff, composed of minute particles of volcanic glass at Khunamuh, Zewan Pansapura and Marahama.
- Clays: Clays which are certain earthy rocks consisting chiefly of hydrous aluminium silicates are of many types. Clays suitable for manufacture of cement occur in Wuyan, and Khunmuh and Anantnag. Such clays are reported from Pampur also. All these belong to the Karewa formation.
- 3. Cobalt: Cobalt is an important alloying metal. After iron, it is the most magnetic of metals, and iron-cobalt alloys, are therefore, used for making magnetic steels which have great lifting power, and permanent magnets. Occurances of cobalt is reported from Buniyar and Baramulla, in association with lead, copper, and nickle.
- Copper: Copper is the most important non-ferrous metal after iron and it has the widest application in industry. Copper mineralisation in the form of chalcopyrite, borite, chacocite, mal-

- achite and azurite is reported from many localities in Sindh Valley, Kangan, Ganderbal being important, Shamuhal near Aishmuqam in Anantnag district and Lashteel area of Baramulla District.
- 5. Diatomaceous earth: Diatomite is esentially composed of fossil remains of microscopic aquatic plants known as diatoms. Pura diatomite is white chalklike in appearance, friable and porous and it is used as a filtering agent. The Karewa in Bataparthi area of Gulmarg region have some distomaceous earth but so far no workable deposit has been located.
- 6. Galena: Galena is the chief ore mineral of lead which is quite soft and very heavy. The deposits are located at Shumuhal in Anantnag district and Buniyar, Paran Kutrian-Hapathhai, Lashteel in Baramulla district. The deposits near Buniyar are associated with zinc and copper and contain a little silver also.
- 7. Glass sand: Huge deposits of very good quality quartzite suitable for manufacture of glass are present in Lidder Valley of Anantnag district.
- 8. Graphite: Graphite finds important use in the manufacture of crucibles and other refractory articles. Amorphous graphite occur associated with gypsum in parts of Uri Tehsil (Khadanyar-Islamabad Dhanni Saiydan area).
- Gypsum: Fertilizer and cement are two important industries in which gypsum finds side usage. Very good

quality massive gypsm is found between Ijara and Islamabad over 24 km. long tract in Uri Tehsil; it is also known from Islamabad-Dhanni Sariyidan area. In these areas, it occurs invariably in association with graphite.

- 10. Lignite: It is generally woody or composed of finely divided plant tissuesyl and represents the intermediate stage in the alternation of wood into coal. It is extensively used in the manufacture of producer gas. It finds large use as briquettes also. Lignite sems to have been noted in Raithan Nichahom area, Chokibal area, and Shaliganga river and Vishnu river.
- 11. Limestone: Limestone is extensively used in the manufacture of cement and in the formation of lime. Huge deposits of high grade limestone suitable for the manufacture of port-land cement occur at Achabal, Anantnag, Bawan, Verinag, Naupur, Doru, Diunpau, Aishmuqam areas in Anantnag district and Bandipora, Ajas, Beru, Manasbal, Sonamarg, Zozila areas in Baramulla district.
- 12. Ochre: Ochre is a group of natural pigments and occur chiefly in yellow, red, green and brown shades. Ochres occur as isolated surface deposits at Nurkhawh, Ratasar and Jhuggi areas of Uri Tehsil.
- Phosphorite: Phosphatic nodules and Phosphorite of very poor quality are known from parts of Handwar, Kopwar areas of Baramulla district.

- 14. Silver: Metallic silver is used principally in ornaments, coinage and silverware. The lead of Baramulla district are reported to contain a fair amount of silver also.
- 15. Slate: Slate is grey to dark metamorphic argillaceous rock used for roofing purposes, making school slates etc. Good quality slate is available from Mar Pathra area near Gulmarg.

#### Fauna

In the lap of the Himalayas, perched securely among the snowcapped mountains at an average height of about 1500 metre above the sea, lies the green fertile Valley of Kashmir. Range after range of mountains guard the valley and the south boundary has the rocky barriers. The moutain snows feed the rivers and the streams which pass in their course, through pools of the purest cobalt. It abounds in mountain tarns, lovely lakes, and swampy lagoons. It is also rich in springs. The valley is drained by the Jhelum river and its various tributaries. On the south and west there are grand forests of pines and firs. When the great dark forests cease, the brighter woodlands begin. The green smooth turf of the woodland glades is like a well kept lawn, dotted with clumps of beautiful trees and bushes. Beyound the woodland glades, cultivation commences and extends up to the fringe according to altitude. Higher up the valley, the useful birch trees appear and then come grasses and glaciers, the country of the shepards. Until the end of May and sometimes by the beginning of October there is a continuous ring of snows around this valley, turns this beautiful valley into a paradise. Naturally the feathered world within it also gets into its own decoration. Behind such a splended background, the valley becomes a dreamland of naturalists. Moreover, the migratory birds further enrich its birdlife during spring and autumn due to its central position in Asia and also being a doorway in between Palearctic and Oriental Zoo-geographical regions in Northern India.

#### Mammals

The following are the important mammalian fauna of the valley:

- 1. Among the larger carnivora, the Tiger, the Leopard and the snow Leopard are important. The last mentioned animal is rare and only a stray visitor from higher altitudes of the Himalayas.
- 2. The Leopard Cat, the Jungle Cat are of common occurrence in the valley.
- 3. The Brown Bear and the Himalayan Black Bear are found at high altitudes. In later part of the summer or early autumn these come down to the valleys and cause damage to the crops.
- 4. The principal species of vaverridate found in the region are the Toddy Cat and the Himalayan Palm Civet.
- 5. The small Indian Mongoose is common and useful in riding a house of Vermins.

Many kind of game birds are found in Kashmir. The black *chikor*, grey and snow species of fiartridge are found in many parts of the valley. Waterfowl of every species are very common in the winter season. They come from Central Asia. Thousand of sea swallows, ducks and geese congregate in the Wullar, Anchar, Hoksar

and other lakes. Numerous herons may be found at their fishing points of everywhere. The bulbul a nightingale of Kashmir, is a distinct specie.

Kashmir was famous for big as well as small game in the pre-independence era. But during post-independence there was a large scale destruction of wild life throughout the State. This has greatly depleted the wild life resources. Due to changed socioeconomic condition, there have been large scale encroachments on forest lands. From sanctuaries and game reserves, large chunks of areas have contributed to the destruction of wild life. This has adversely effected the economy of the people as a large section of the tourist trade depended on wild life and ancillary services. The supply of fur and raw skins has also been reduced, hitting a number of fur-dealers and taxidermists. The following birds and animals are fast becoming rare due to peaching and indiscriminate killing:

#### **BIRDS**

- 1. Chikar partridge
- 2. Red jungle fowl
- 3. Chakor

#### **ANIMALS**

- 1. Cheetal
- 2. Markhar
- 3. The Kashmir stag
- 4. Musk deer
- 5. Leopard
- 6. Snow leopard
- 7. Brown bear

The Kashmir stag also known as the Hungul has become scarce. This deer species is not found elsewhere in the world and has now been put on the list of threatened species. The main reasons for this

situation are the disapperance of habitat conditions and peaching.

The Jammu and Kashmir Game Preservation Act 1942 is, no doubt in force but the precious wild life of this beautiful valley can not be protected by law alone. In order to preserve the varigated wild life, sanctuaries and zoos have to be set up. At present there are only two sanctuaries in the entire valley at Dachigam and Desu. A Botanical Garden has been laid at Chashma-i-Shahi near Srinagar but a well-developed zoo has hitherto remained a cherished dream of the lovers of the wild life. The government, the people of Kashmir too have to play their part.

The amphibians under family Ranidaie are generally smooth skinned frogs found in the day-time either in water or near the water sources.

Boulenger is the rough skinned small toad and is broadly distributed in Europe, North Africa, Western and Central Asia, Mongolia and Tibet. They are even found at a higher altitude in the Himalaya. Toads are nocternal (preferring darkness) in habit and live away from water sources.

#### Fishes

The fish fauna of Kashmir Valley has an explicit Zoo-geographical importance, because most of it shows Central Asiatic elements. The Valley of Kashmir has been often referred to as an angler's paradise, with a network of rivers and streams as well as high altitude lakes all abounding in trout-both brown and rainbow. Trout fishing in Kashmir is far, far cheaper than it is any other part of the world. The most important sources of fish are the spring fed and snow fed river Jhelum and its tributar-

ies. Then there are the Wular, the Dal and the Manasbal Lakes, which abound in fish.

Among the fishes, the most important one which attracts the attention of anglers and tourists alike is the common trout. The fish grows to a good size and is considered a delicacy for the table. It is one of the introduced fishes. The other fish is Girard, which is an important larvicidal fish. The other fishes of commercial importance are collectively and commonly known as the Indian trouts and yield delicious flesh.

The common *Mahaseer* and Meclell are found in good numbers and as reckoned as species of immense food value.

Cyprinus carpiovar communis Linnaeus and Cyprinus Carpio var. Specularis lironnaeus have also been introduced in Kashmir Lakes, where they thrive well and have proved productive from commercial point of view.

Apart from these there are a few kinds of loaches which have little, commercial value but to a certain degree form the poor man's food in the State. Kashmir's fabled natural beauty needs no introduction. Crisscrossing the state are the wellknown Sind and Lidder rivers, along with their tributaries and a silvery network of smaller rivers and streams. The geographical variation along the course of each river is immense, affording endless possibilities for the angler. The local fish are abundant in the waters of Kashmir and are known by the names of:

Charri Gad, Sattar Gad, Kront Gad, Pekri Gad, Chash Gad, Harj, Ramash Gad, Unyour, Tet Gad, Das, Ail Gad.

All the above local fish are caught in their seasons throughout the entire course of the river Jhelum. In the month of June, Mahaseer or the Pairim Gad is caught between Srinagar and Baramulla. A small fish known as Guran inhabits in streams, marshes and morasses. The Sattar Gad and the Charri Gad are taken in nets from the Wular and the Dal Lake. The fish from the river are better than from the lakes. The Kashmiris do not eat Nag Gad or the fish from springs and ponds attached to temples, shrines and mosques.

The following table shows the fish caught in Kashmir, along with species from 1968 to 1975.

			(Figures in	(Otls.)
Year	Trout	Mirror corb	Country fish	Total
1968-69	84	27872	16277	44233
1969-70	129	37024	20440	57593
1970-71	60	36917	20291	57268
1971-72	77	29185	23296	52558
1972-73	27	28506	33472	62005
1973-74	74	35823	26988	62885
1974-75	70	40798	23132	64000

#### Flora and Forests

Kashmir is pre-eminently the country of forests which among other things are the mainstay of its economy. The valley is rich in forest wealth and 59% of its total area is under forests. Not only from the economic point of view but for the maintenance of natural balance which is of paramount importance in a hilly country like Kashmir forests play a vital role. In addition to providing timber and minor forest products, they help to regulate water supply in the catchments, protect the hill sides

and enhance the asthetics of the country as a whole. The total geographical area of the valley is about 15120.42 sq. kms. and out of it, the forest area comprises about 8343.67 sq. kms. or about 58%. The Srinagar district has the lowest forest area as compared to other districts. It is for this reason that a city forest scheme has been introduced to plant more trees on both sides of the roads as well as vacant lands. The forest of Kashmir are classified under two hands, viz: commercial and uncommercial. Those forests which are suitable for economic exploitation are known as commercial forests, whereas, uncommercial forests are those which are not yet exploited owing to their inaccessibility or forests whose produce is unsaleable presently or forests which are maintained as protection belts. About 37% of area under forests is commercial and 63% uncommercial.

There has been no-dejure change in the forest area of the State during the last sixty years but there has been *de facto* reduction in the area since 1947. A huge fraction of Jammu and Kashmir forests is under the occupation of Pakistan. Besides big areas, details whereof are not known have been brought under plough under the shield of "Grow more Food" campaign.

#### Classification

From the point of view of composition, the forests are distinguishable *Deodar*, *Kail*, *Fir*, *Chir* and mixed broaded leaved Zones in the region.

(a) Deodar	1129.30	sq. kms.
(b) Kail	1797.31	11
(c) Fir	2979.94	11
(d) Chir	1641.10	11
(e) Broad leaved	1019.29	11

The Deodar is very durable and is used for making poles, fence posts, boats and in joinery and cabinet making. It is also used as railway sleepers. The deodar wood is used in house and bridge construction.

The Kail pines are fairly durable and are used in general house construction, in making beams, scants, planks, doors, windows, props boats Oars, in general carpentry, lead pencils, casks tea boxes. Its wood is used as railway sleepers and in making wood pulp.

The Fir is liable to shrink when seasoned. It is fairly durable and easy to split. It is used in interior planking, rough furniture, packing cases and in making wood pulp.

The Valley of Kashmir has a rich flora and presents a picture of an almost constant verdure. The brief description of each vegetation type is given as under:

- 1. Sub-tropical deciduous: This is characterised by a large number of trees, mostly deciduous, which extends from the lowest altitude to about 1,500 metres. This type occurs in Uri Tehsil of Baramulla District.
- 2. Temperature Zone: It is by far the most extensive vegetation zone in the State and occurs between 1,500 and 3,000 metres altitude. It extends over the entire Kashmir Valley.
- 3. Alpine Zone: This zone is characterised by the high level birch, rhocodendron, willow, etc. and a multitude of flowering annuals which lend a characteristic scenic grandeur to the meadows of Kashmir. This zone range from 3,400 metres and above.

The easiest classification of the flora of Kashmir will be found in grouping them under their several economic uses and properties as detailed below:

#### Aromatic Plants

Pedicularis brevifolia (Kasture), Morina longifollia (Khandij) and Jurinea macrocephola (Gogal-dhupp) are used as an incense.

The most important of the aromatic plants is Kuth (Saussurea Lappa) which is more abundant on the mountains of the northern end of the valley. It has four varieties. viz, (1) Kot (2) Drankhar (3) Poshkar (4) Kor. The root of Kot known as chohikot is used both as an incense and medicine. The flowers of bed mushk (salix caprea) yield an its or essences which is much used in perfumery. The roots of eogal-dhup and Khandij are esteemed as an incense.

#### Condiments

Carraway seeds of Zirah-i-sivah is an important condiment that grows in the forests. The seeds of mor-mujh (Daucus-carota) are used as an adulterant for the real carraway seeds. It is used for the preparation of food decicasies.

Drugs

Hamp or bhang (cannabis indica) grows in great profusion along the banks of the Jhelum and the Vishau. The narcotic made from the hemp plant is called charas. The drug known as qard-bhang or churu charas extracted from the female plant grown in the south of the valley is said to be qanua. Artemisia or tetwan is a common plant and from its leaves is distilled a drug known as ibsantin.

#### Fibre - Yielding Plant

The valley is very rich in fibre-yielding plants of which the Kashmiris make full use. The following indigenous plants yield fibre for ropes and other purposes:

Botanical Name K	Kashmiri Name
Iris ensata	Krishum
Cannabis Sativa	Bhanga
Abutilon avicennae	Yechkar
Rush	Vandil
Typha sp.	Pits.
Betula utilis	Zurza
Carex sp.	Fikal
Ulmus Wallochiana	Bren
Cletis a ustiralis	Brimij
Indigofera heterantha	Kats
Cotoneaster sp.	Lun
Parrotia Jacquemontiana	Poh
Salix sp.	Vir.

#### **Fodders**

The effect of climate of Kashmir on vegetation is wonderful. The nature has been very beautiful in supplying fodder for cattle and sheep. Among the trees used for fodder mention must be made of Vir, willow, Dan, Lun hawthorn ring, phres or poplars. The swamps also produce some valuable fodder plants. The most important of such plants is the nari, a kind of reed, which is either eaten green or is stored away for the winter. The Khur a round leafed swamp plant is much valued as fodder for cows. Apart from these fodder trees and plants Kashmir is rich in grasses. The best grasses are the hereh, (clover and metil. The tari grass is also a valuable fodder for horses and the Kabba grass is very common and much prized as a fodder. Among other grasses should be mentioned hama which is said to be the most fattening food for horses.

#### Medicinal Plants

The forests, meadows and gardens of Kashmir are full of herbs and medicinal plants. The local doctors and hakims use many herbs and plants for treatment of diseases. Even the elderly persons know the medicinal value of herbs. The root of the red iris or Sosan is bruised, mixed with honey and administered in cases of amenorrhoea. It is also called by the name of Mazar-mund, because it usually is grown in grave-yards. Gowzaban or Macrotomia Benthami is boiled and administered to those who suffer from chest ailsment and bad cold. It is mixed with the leaves and flowers of Bunafsha Viola Sarpens. Kuth or Ancklandia grows abundantly on the mountains of Kashmir. The root of this plant is used for preparation of many medicines. In Kashmir, this plant is used as an application to ulcers, a hair-wash, a remedy in cholera and an effective preservative of cloth and woollens against the ravages of moth and other insects.

Tethwan or Artmisia is expectorant and its powdered leaf is used to eradicate worms from intestines. In every Kashmiri Isband or Peganum Harmala is burned in firepots as incense to avert evil eye. It is also employed in rhematism and colds. Saffron is also used in tea to give strength to ailing persons. Saffron as well as Movel (Ceosia) is used for colouring of meat preparation and food. Shatarr or Fumaria Officinalis is used internally as a syrup for eradication of skin diseases and purification of blood. In the same way many flowers are also used for various ailments.

#### Forest Trees

Kashmir is rich in forests which abound in a great variety of trees. Almost all the mountains are coated with dense forests. Some of the trees with their Kashmiri names are mentioned hereafter.

Of trees, the Deodar or Himalayan Cedar merits the first notice. Then comes *Kairo* or the Blue pine. The Himalayan spruce is known as Kachil in Kashmir. *Budloo* is the Kashmiri name for Abies Webbiana or the Himalayan Silver Fir. The *Brimij* or Celtis Australis is a species of nettle tree which abounds in cemeteries. The forests of Kashmir are full of Birch, Maple, Hazel, Wild Oak, Beech, Fir and Pine.

The Saroo or the Cypress is very common in forests as well as gardens.

The blue pine and fir are the most prominent among the coniferous species. The fir

generally occurs above an altitude of 2,500 m. and may be seen up to 3,100 mtr. which is practically the tree-limit in Kashmir. The blue pine chips are used as lights and torches by the villagers. The Deodar is more or less absent on the northern slopes or the Pir Panjal facing the valley but, elsewhere, it forms extensive forests, particularly in the Lolab Valley. The Deodar is usually seen in the altitude of 7,000 to 12,000 feet above the sea level. The spruce and blue-pine may in some places occur along with the Deodar but in Kashmir the spruce does not attain much prominence, and is found only in patches. The silver fir grows to a great size, reaching 150 feet in length and 16 feet in girth.



Tarsen Lake

Among the broad-leaved trees of Kashmir mention must be made of Maple, Beech, Brimij, hazel, hawthorn, bird-cherry, elm and birch. The birch or *Bliojpatr* and alder, approach the limit of perpetual congelation. The birch is more hardy than the alder. The graceful birch grows at high altitudes. They are found in the Valleys of Krishen Ganga and Guraiz.

The birch or *Bhojpatra* is easily detached without injury to the trees, and was largely used in old time by the people for spreading over the roofs of houses, and separated into thin sheets or leaves as paper for packing goods in. The ash furnishes a strong useful timber much prized by agriculturists for implements more especially the handles of ploughs. Boatment esteem the wood for paddles. The poplar (phras) attains great length and luxuriance. There are two species of poplar found in Kashmir and the Kabuli poplar is very beautiful with white bark and silvery leaves. Two species of willow grows in the valley, viz., Mushka vir and bota vir. The twigs are used in baskets making, as well as datun for teeth cleaning. The walnut grows in most sheltered places it which attains great size. Its timber is in great demand for furniture, ploughs and spinning wheels. Walnut oil is extensively used for culinary purposes and its shells are used for fuel. Among Rhododendrons, the tree Thododendron of the lower elevation. R. Arboreum and its usual oak associate do not occur in the valley but at higher altitude, on the mountains, R. Campa nulatum and the aromatic shrubby, R. Leidotum and R. anthopopon are frequently seen. A familiar planted tree is the chinar which like the walnut, belongs to the valley. As a shade tree the chinar is unrivalled. It is a beauti-

ful tree, which gives shade from the sun and protection from the rain. In the autumn its leaves become red like fox. The local Kashmiri name of the chinar is *Boin*. It is evident that it is a Kashmiri species. The following table provides information about the export of timber from the Jammu and Kashmir State:

#### Export of Timber (In Lakh ft.)

Year	Timber Supplied to Private Agencies	Timber Supplied to Rly. Deptt.	Timber Supplied to D. G. S. D	Total
1968-69	43.67	4.00	2.11	47.78
1969-70	42.70	4.51	3.98	51.19
1970-71	42.50	2.07	7.46	52.03
1972-73	49.20	1.46	3.27	53.93
1973-74	43.73	1.28	2.43	47.44

#### Timber and Firewood

Timber and firewood are the major forest products of the valley. Deodar, Kail, Fir and Chir are the principal timbers while Hatab, Zangloo, Mulberry, Conifir and Willow are the main fuel woods. Among the minor forest products mentioned may be of *Guchi*, *Kathu*, *Banafsha*. Assuming that the output of major forest products is proportional to the area under forests in each district of Kashmir province, broad estimate of output of these products for the year 1966 is as follows:

Timber	156850 mts.		
Firewood	574390 qtls.		

Forest in addition to yielding major products in the shape of timber gives us (Minor Forest products) of medicinal importance such as Atrrope, Bellodona, Padhyllum, Hexandrum, Aconites (A. Kashmiriana, Inula Royaline, Jurinea, Microphila (Locally known as Dhoop) Valriama, Hyoscumou Saussurealappa (the famous Kuth) Prethream (Ohrysanthemum Cinearaifolium) Discoriam Deltoidae (Kints). The drugs form an important asset both from the point of view of subscribing to the revenue as well as meeting the requirements of medicinal world. Minor forest produce such as resin, catchew and gum is being produced.

#### Importance of Forests

In their extent, distribution and potential the forests of Jammu and Kashmir constitute of the biggest industry and being so, they are the mainstay of the economy of the State. In view of their importance they have been described as the Green Gold of the State. An all time record has been touched in 1969-70 when the revenue rose to Rs. 5.20 crore.

The forest industry roughly absorbs 50 thousand families all over the State in various operations for eight months of the year. Provision of employment is one of the greatest advantage afforded by the Forest Department. This provision of employment helps in the rotation of forest capital because after all more labour means more timber and in turn more money. On an average 160 lakh mandays employment is provided annually by works connected with forest and forestry.

The Valley of Kashmir offers great attractions to sportsmen, and for its size, possesses a large and varied animal kingdom. Some of the rare species of wild life such as Bara Singha (Kashmiri Stag) Musk deer, Snow Leopard, the Brown Bear, Markhor, etc., attracts tourists and sportsmen from all over the world.

Forests in addition to providing revenue and employment earns foreign exchange also which is of immense importance to the country as a whole.

#### Weather

Thunderstorms are frequent during summer months (March-October). They are most severe during April to July or August with at least seven days thunder storms in each of the months. A few of the thunderstorms may be accompanied with hail, particularly in March and April. The period November to February is relatively free from thunder. Fog is common in December to March. Thick radiation fog may occur in winter months in the wake of western disturbances. During nights, moisture is carried down into the valleys which are therefore fog covered in the night and early morning. The air is occasionally close and oppressive, for a day or two, before rain. As the isolation at high altitudes is intense due to rarified and transparent atmosphere, soil and rocks absorb radiation, and heat up rapidly with the result that the temperature in open are considerably higher than those in shade, specially in summer. Mountain slopes turned away from the sun may be considerably cooler compared to those exposed to the sun. In the same way, east-facing slopes experience warm mornings and cold evenings, while reverse is the case on west-facing slopes. Variations in temperature from place to place are, therefore, considerable depending upon elevation and exposure to the

sun. Immediately after the sunset, ground begins to cool rapidly owing to outgoing radiation through the rarified atmosphere. Cold air drains down the mountain slopes into the valleys below. Where it may ramain stagnant during night. All these factors cause considerable variation in temperature to the particularly in the valleys. December and January are considered the coldest months in Kashmir, when the average morning temperature is below freezing point. The temperature starts rising in February till June and July, which is the warmes month. The Srinagar District is the warmest portion of the region. Here at an elevation of about 1.5 km., the mean maximum temperature in the warmest month of July touches 31° c while at a slightly higher station, Quazi-Gund, though situated to the south of the valley, the temperature is lower by 3° c. In winter also the mean maximum at Srinagar is higher by 3° c than that at Quazi Gund. Fall in temperature is conspicuous after September. December to February is the coldest part of the year when the minimum temperatures on the mean are below the freezing point and the mean daily temperature is less than 5° c. At elevation above 3 km., even the maximum temperatures do not rise above 0°c in these months. During the period, June to September, the influence of the monsoon air is noticeable in that both the maximum and minimum temperatures remain substantially steady, particularly during July and August. During the cold season, cold waves in the rear of western disturbances cause the temperatures to fall appreciably, when minimum temperature as low as --20° c may be registered. Fost is common during December to February.

#### METEOROLOGICAL DATA

The data made available by the Meteorological Department shows that the average maximum and minimum temperature during the decade (1951-60 stood at 19.1°c (66.4°F) and 7.60° (45.7°F) respectively. Srinagar had its highest maximum temperature in July, 1953 at 37.8°c (100.0°F) and the lowest in January, 1954 at -12.2°c (10.0°F).

The next table shows the monthly temperature in centigrade degrees for the year 1960.

T	A	DI	T
	涇	D1	

Month	Mean	Mean	Highest	Lowest
	Max.	Min.		Min.
	temp.	Temp.	Temp.	Temp.
January	5.1	-3.5	9.9	-9.4
February	9.3	1.2	18.7	-0.8
March	11.0	3.2	18.9	0.0
April	17.5	6.8	23.8	0.9
May	24.5	11.1	29.7	6.0
June	29.6	14.1	33.3	10.9
July	30.3	19.1	35.4	14.1
August	30.4	18.8	33.9	15.8
September	28.1	12.3	32.2	6.8
October	23.4	4.3	28.2	0.2
November	14.8	0.4	19.3	-3.6
December	8.5	1.4	14.2	-5.7

#### Humidity

Humidity of the atmosphere is more favourable to vegetations than animal life.

Humidity is high in the morning throughout the year. Maximum occurring during December to February, when it is of the order of 90 per cent. During May and June, humidity is lowest in the afternoon, being 40-45 per cent. Ascending air in the afternoons carries moisture upwards and often results in the afternoon humidity at high elevations. Since scientists consider the dryness of air in Kashmir to the brightness of soil, which quickly absorbs rain or snow.

#### Clouds

Skies are more than 5/8th covered with clouds from December to April. Clouding is least in June and October, when it is less than 3 ojta, clouding occurs mostly in the afternoon. Moisture carried upwards by the exdenting currents, results in the cloudformation in the afternoon. Katabatic winds carry moisture downwards and the clouds tend to disappear at high elevations during night offering a clear view of the mountain peaks, under favourable conditions in the nearly morning.

#### Winds

The air of Kashmir is remarkable for its stillness. Winds are mostly light to moderate with some strengthening in January-April. Winds increase in strength during July and August also. In the wake of western disturbances, however, strong cold winds blow.

#### CHIEF FEATURES OF CLIMATE

The climate of Kashmir varies according to aspect and elevation. Owing to this orientation, the climate is rigorous on the top of the mountains, while it is temperate in the valley. The region is not cut off from the influence of the monsoon. Lying in the

extra-tropical 34° N latitudinal belt, the region enjoys extra tropical mountain climate, tempered with moderate monsoon conditions. In consequence of the high elevation of Kashmir the winter season is extremely rigorous and cold. On the whole, the spring and the autumn are pleasant.

The chief features of the climate are: (a) severe winter, (b) considerable winter precipitation, and (c) moderate summer rains. Severe winter conditions arise partly due to the above mentioned geographical features and partly due to the influence of the western disturbances affecting the valley in this season. Winter precipitation occurs in association with the passage of these disturbances. These distubances are low pressure systems which approach the area from the west. The approach of disturbance is attended with a fall in the atmosphere pressure and a rise in temperature. Incursion of moisture over the region results in increased clouding. High clouds appear first, followed by medium and low clouds, and even thunderstorm clouds may develop. Afterwards rain and snow follows and thundershowers occur. With the passage of the distubances to the east, weather begins to clear. On an average, four to five disturbances per month affect the region during winter.

The monsoon rains occur as a result of penetration into this region of the monsoon current through the trenched valleys. This occur. either in association with storms/depressions which, formating in the Bay of Bengal, approach and affect this region from the south or south-east during their passage across north India, or as a result of the shift of the axis of the monsoon though of low pressure to the north of its normal position. The normal position of

this trough is from Rajasthan to the north Bay of Bengal. Heavy rain and floods can occur in association with these situations.

#### Precipitations: Rain and Snow

During the cold weather the precipitation increases with the elevation up to and even above 20,000 feet. As a result, the district gets plenty of snowfall from the middle of December till late in February almost every year. The south-west monsoon rainfall is heaviest at the foot of the mountains facing Punjab and decreases with elevation and in the process of proceeding into the interior. During the intervening period from April to June, thunder-showers are of occasional occurrence and provide what may be termed as hot weather rainfall. As a result, the valley has a good winter rainfall from September to February, light to moderate rains from thunder-showers in March and April and occasional from July to middle of September.

Owing to the complexity of relief, the distribution pattern of the rain is also complex. Still, a generalised description may be given. Srinagar valley may be considered. The precipitation rapidly increases towards north and less rapidly the south. The northeastern part receives the highest precipitation of over 150 cm. In the extreme southeastern, rainfall exceeds 100 cms. According to district-wise distribution, the annual precipitation varies from 60 to 120 cms. Over Anantnag district, and from 80 to 100 cms. over Baramulla district, March and April are the rainiest months, and the two preceding months of January and February coming next. About 10 per cent of annual rainfall occurs in the month of May. South-West monsoon rains occur mostly in July to August, June and

September contributing slightly above 10 per cent of the annual. November is the least rainy month when the rainfall is hardly 2 per cent of the annual.

It may be mentioned that the rainfall percentage during June to September over Srinagar district decreases to less than 20 per cent towards the northeast beyond Gund, while over the rest of the district it is 30 to 35 per cent.

Heavy snowfall occurs in January to March over the entire region. In February Srinagar valley is often in the grip of snow, accumulation may reach 3 metres. Sufficient snow also falls in April. In winter the snowline is lowest and comes lower to below 2 kms. ASL (above mean Sea level) June and July are generally free from snowfall, although it may still occur over high peaks. Snow begins to melt in April when snowline begins to ascent.

#### Variability of Rainfall

The coefficient of variation of annual rainfall is about 30 per cent for this division. The variation of the seasonal rainfall is more, being 50 per cent for the period during January-February and 40 per cent for March-May. Monthly rainfall is highly variable. About the end of March and beginning of April, there are frequent and sudden storms, accompanied by rain. During May, the valley witness spring showers. However, the hottest months in the valley are July and brightest and the temperature even in the shade varies from 90° to 95° or even 98°F. Thunder storms are frequent during summer months.

According to local belief, the rigours of Kashmir winter last for a period of two months from 9th of Poh (21st December) to 10th of Phagan (1st March). This period is divided into three parts, one extending to 40 days from 21st December to end of January and known as *Chila Kalan* and the second for 20 days from 1st February to 20th February called *Chila Khurd*. The third period is limited to 10 days only and is popularly known *Chila Bacha*. It is not necessary that the snow-falls should take place during this period alone, but the heaviest fall in temperature is invariably recorded in the month of January.

The people of Kashmir do not generally welcome the advent of winter, as it paralyses all economic activity and imposes an unbearable strain on the already meagrefinancial resources of the people. The fields

remain covered under snow for 2 to 3 months continuously and mobility becomes difficult, if not impossible. Many people, both from rural and urban areas, move down to the plains to find alternative employment for the winter months. Those who cannot migrate divert their savings, if any or raise loans to provide themselves and their dependants with warm clothings and beddings, wood, charcoal and Kangris, etc., so as to stand the rigours of the winter. During severe winters, river Jhelum and Dal Lake freeze, causing great distress to the people whose chief highway is thus closed to traffic. A greater calamity faced by the people is the occurence of Katlıkaslıu or frost, which seems to freeze even the damp moisture of the air.

#### **HISTORY**

of Kashmir excels in the Sub-Coninent of India and Pakistan, the Valley of Kashmir excels in the compilation a continuous series of historical works from ancient times to the present day. The Kashmiris have made notable contribution in the field of historiography. In this regard the names of Ratnakara, Bilhana, Kalhana, Suka, Srivara, Jonaraja, Mulla Ahmad, Mulla Nadri, Mohsin Fani, Narayan Koul, Mohammed Azam Dedmari, Birbal Kachru and Pir Hassan Shah readily came to ones heaven.

## SOURCE MATERIAL FOR THE HISTORY OF KASHMIR

The history of Kashmir social, political or spiritual, has not attracted the attention of the historians of India or Pakistan. The source material is vast and diverse but access to it is difficult. This material is scattered in various countries of the world. The other difficulty is that of language, for we have references about Kashmir in Greek, Chinese, Tibetan, Turki, Persian, Sanskrit, Arabic, Urdu, French, Russian, German, and English. The information is both official as well as private. Then there are the accounts of the travellers and geographers who have written about Kashmir and its people. We have also accounts of Kashmir

by some of its rulers, ministers and officers. For the modern period, we have source material in the shape of records, accounts, newspapers, histories and travel books. It is difficult to classify the source material because it is so vast that it may be termed as legion. However, we may categorise the same as under:

- 1. Archival material--created and preserved by the Government.
- 2. Private Archives--Semi-Government.
- 3. Published Archives.
- 4. Unpublished documents, manuscripts and accounts.
- 5. Contemporary sources.

#### Sanskrit Sources

1. Rajatarangini by Kalhana is one of the best historical work ever compiled anywhere in the world. The work was completed in 1149-50 A.D. It is written in verse which is no small achievement. The monumental work is a political history of Kashmir from earliest times to 1149-50 A.D. The account after seventh century A.D. is quite authentic. Besides, being a political work, it contains valuable information about the social, economic and cultural life of the people of Kashmir. The work has been translated into Persian, Hindi and English.

The Rajatarangini consists of eight books (Chapters) of unequal size, written in Sanskrit in nearly 8,000 verses of rare literary merit. The text may roughly be divided into three sections:

- 1. Books I-III, are based on traditions.
- 2. In Books IV-VI, dealing with Karakota and Utpala dynasties Kalhana has made use of the work of earlier chroniclers who were contemporaries or near contemporaries of the events they described.
- For Books VII-VIII, dealing with the two Lohara dynasties, he made use of personal knowledge and eyewitness accounts, the latter often perhaps received at second or third hand.
- 2. Dwitya-Rajatarangini of Jonaraja is an account of the rulers from the time of Jaysingh up to the regime of Badshah. The

book was named as Zain-tarangini indicating thereby that it was written at the instance of Sultan Zain-ul-Abidin.

Jonaraja was another Kashmiri chronicler who did not let the eternal current of Kalbana's Rajatarangini (River of Kings) die. He compiled the work during the reign of Sultan Zain-ul-Abidin. He brought down the historical narration from 1149 to 1459 A.D. His work is inferior to that of Kalhana's and is pure political narration. He is very particular about chronology. His topographical references are very useful.

3. Jaina-Rajatarangini by Srivara is a historical work of great importance. His description of the various section of the people is very graphic and true to life.

He maintained the continuity by recording the events from 1459 to 1486 A.D. The work gives the political as well as cultural information, about Kashmir.



Chrari Sherif

- 4. Works of Prajya Bhatta and Suka are the most important sources of information on the history of Kashmir. Though these works have some shortcomings, yet these portray political and soical events in a fair way.
- 5. Prajya Bhatta's chronicle deals with history of twenty-seven years. The work is not available but, fortunately, Suka has given a brief summary of the events recorded by Prajya Bhatta. Suka's work is silent about certain major events. For instance, he does not mention how Kashmir fell to Mirza Haider in 1540 A.D. The author however, takes not of Babur's victory at Panipat and first Mughal attack on Kashmir.
- 6. Persian Source With the advent of Islam, Sanskrit language received a set back and Persian which was the mothertongue of most of the new rulers, became the official language. Besides such histories as were written by casual visitors like Alberuni, many others were compiled by local writers and immigrants who permanently settled in Kashmir. These include Wagaye Kashmir of Mulla Ahmad and the I-listories written by Mulla Nadir, Qazi Hamid, Mullah Hussain Qari, Hassan Bagh etc. No copy of any of these except Waqaya Kashmir is now available. During and after seventeenth century, a number of histories were written by many people important among these are:
- 1. (Waqia-i-Kashmir) by Allama Ahmed the poet laureate of Sultan Zain-ul-Abidin of Kashmir from Mulla Mohmud, an Afghan inhabitant of Pindori village in Rawalpindi District now in Western Pakistan. It is a translation of a history written in Sanskrit namely Ratnakar Purana. It contains an account of thirty-five kings

- who ruled over Kashmir five thousand years ago and also of seven kings who ruled from the end of the second to the beginning of the sixth century. These accounts were lost to history. During the time of Avantivarman (855-83) A.D. Pandit Ratnakar wrote a political history of the State covering the regimes of all the Rajas who ruled Kashmir from Kuljug epoch to the middle of ninth century. No copy of this book is now available but some of the stories cited by Pandit Ratnakar have been translated by Mulla Ahmad and reproduced in this book Wagia-i-Kashmir written during the regime of Badshah or Sultan Zain-ul-Abidin.
- 2. Tarikh-i-Kashmir of Rais-ul-Mulk, Malik Haider Chadura who accompanied Kashmir's last ruler Yousuf Shah Chak in exile. He became a grandee of the Mughal empire. The history is written in two parts, the first deals with the contemporary rulers of Khurasan and Turan. This history of Kashmir goes up to A.H. 1030 = A.D. 1621 or in other words up to the 12th year of Jahangir's reign.
- 3. Muntakhab-ul Tawarikh by Pt. Narayan Kaul Ajiz. It was written by the author on the initiative of Arif Khan, Mughal Governor of Kashmir from 1710 to 1711. Arif Khan had collected a number of manuscripts dealing with the earlier history of Kashmir and he offered them to "Ajiz" for coordinating and for writing a new history. Ajiz compared these histories with the history of Malik Chadura and thereby the book has lost much of its value.
- 4. Tarikh-i-Kashmir by Narain Kaul 'Aziz' is another history of importance. It was composed in A.H. 1122 or A.D. 1720.

5. Baharistan-i-Shahi: The book had been written in 1614 and is one of the most authentic history of Kashmir but unluckily its author is not yet known. It is one of the excellent books on the early history of Kashmir especially the Chak period.

Baharistan-i-Shahi: is another source of Kashmir's history during the Mughal period. The work by an annonymous hand and comes down to A.H. 1023 (A.D. 1614). It begins without any introduction, but is very important for both the Mughal and the pre-Mughal period of Kashmir history.

- of Kashmir history for the aforesaid period by Khwaja Muhammad 'Azam Didamarri.' The work was begun in A.H. 11 48 (A.D. 1735) and completed in A.H. 1160 (A.D. 1747), and dedicated to the Emperor Muḥammad Shah. The chief object of the compiler was to supply especially biographical notes and extracts from the writings of principal Shaikhs and 'Ulemas and poets of Kashmir, which were entirely wanting in works pre-viously written on Kashmir, and being more or less translations from the old Hindu work, Rajatarangini.'
- 7. Akbar Nama, by Hamidullah Islamabadi and its versified translation by Wahab Parrey of Hajan in Kashmiri remaind proscribed during British Rule. It is one of the finest epics written by two Kashmiris in two languages (Persian and Kashmiri) depicting the defeat of the British and Sikh forces at the hands of the Afghans. Both the books have local touches pertaining to the Afghan period in the History of Kashmir.
- 8. Akbar Nama by Abul Fazal : Contains an excellant chapter on Kashmir, its

earlier history, its religious places, and describes local fairs and festivals. The book is treate as the foundation for a history of Akbar's region. Its chronology is more accurate and detailed than that of rival books by Nizam-ud-din and Badayuni and it brings the history on to a later date than they do.

9. Tarikh-i-Rashidi by Mirza Haider Doughlat. This work although a special history of Jatah and Kashgher, is also a brief account of Kashmir. During the last stage of the work, the author was in Kashmir.

Mirza Haider came to Kashmir when Shah Miri ruler, Fateh Shah, was the Sultan of Kashmir. Mirza Haider tried to make the State a part of Mughal Kingdom which was becoming extinct in India at that time on account of the rise of Sher-Shah Suri. Mirza interfered in local politics and was able to make Nazuk Shah a puppet in his hands. He had to pay dearly for it and he was killed by the patriotic Kashmiris along with his family at the battle of Wathur. His work discusses some important events at the time of the decline of Chak dynasty in Kashmir.

10. Wajeez-u-Tawarikh written by Mulla Abdul Nabi is an extremely concise book on the history of Kashmir and comes up to the reign of Maharaja Rambir Singh.

Wajiz-al-Tawarikh is another work of note, and is a great source for later Mughal period in Kashmir. It was composed in A.H. 1274 = A.D. 1857 by Mulla Abdul Nabi.

11. Majmua-i-Tawarikh, by Pt. Birbal Kachroo, in Persian, records the history of

Kashmir from the earliest times up to 1835. It is an authentic work on Sikh Rule.

Majmu-'al Tawarikh by Birbal Kachroo is another source of later Mughal history in Kashmir. It was compiled in A.H. 1262 = A.D. 1846, and is carried from the earliest times to the end of the last ruler of the Punjab Sikhs in Kashmir.

- 12. Labu-Tawarikh, by Bahu-Din: It begins from ancient times and covers the history of Kashmir up to 1828. Its first part deals with Kashmir geography, the second describes the political history, and the third describes the Saints and Sufies of Kashmir.
- 13. Gulzari-i-Kashmir by Dewan Kripa Ram--It was written on the directive of Mr. Roberts, the then Judicial Commissioner of Punjab. It was published in 1871 and its style is akin to Ain-i-Akabari of Abul Fazal. Its first published copy is in the S.P. Library, Srinagar. It deals with a variety of subjects such as Arts and Crafts, products and Manufacture of Kashmir besides Political History.

#### State Archives

This State has three main Archives Repositories at Leh, Jammu and Srinagar, which house records from 1724 A.D. upto the present times. Besides the above, we have departmental record Offices, such as Mahafiz Khana Meal and Mahafiz Khana Bandobast at Jammu, Srinagar and Poonch. In these repositories at Jammu, Srinagar and Leh, the following items of records are preserved on scientific lines:

- a. Documents in Turkish, Tibetan, Dogri, Hindi, Sanskrit.
- Persian records, documents, diaries, memoranda and accounts (1724-1892).

- c. Kitab-navisi Registers, containing daily reports about administrative affairs, in persian, from 1847 to 1927.
- d. Old Records in English from 1868 to 1921. These records with various social, political and governmental affairs.
- e. Private Records of Maharaja, from 1885 to 1924. These records were created by Pratap Singh as his personal and private property. These interesting archives contain his private correspondence with the then British Viceroys.
- f. State Department Records (1885 1924) These archives are in English and contain comprehensive information on all matters of administration in the State.
- g. Vernacular (Urdu) Records from 1889 to 1921. All these records are in Urdu and deal with all governmental affairs and administration.
- h. Secretariat Records. (1889 1947) These recrods are in English and deals with various departmental affairs.
- Council Proceedings. All Council Proceedings have been bound in volumes and some volumes have been printed also. All proceedings are in English, duly signed the Maharaja and his Council of Ministers. The period covered is from 1922 to 1926.
- j. Army Records. These records deal with military affairs and pertain to the period from 1922 to 1943. These records deal with raising of State regiments and army codes.

- k. His Highness Orders. These archives pertain to the period from 1926 to 1943. Between this period, the Maharaja exercised unlimited powers and all orders were issued by him in his personal capacity as the ruler of the State.
- Council and Cabinet Orders. (1943 to 1947).
- m. Secretariat Record. 1947-87.
- n. Cabinet and Council Orders (1947 to 1987).
- Secretariat and other Departmental Records. (1947 to 1987).
- p. Governor of Kashmir Records. (1924-47).

All the above records are unpublished original source material for the history of Kashmir.

#### London Archives

Archival source material on the modern period of Kashmir is preserved in the British Records office, London and India Office Library. These archives are listed as under:

- a. Indian State Papers. These are confidential files pertaining to the affairs in the Indian States including Kashmir.
- Political and Secret Records. (1880-1902). These files contain secret and confidential reports about Kashmir.
- Foreign Proceedings. (1846-1924). Information about Kashmir is contained

- in various select volumes—India Foreign Proceedings and Punjab Foreign Proceedings.
- d. Political and Secret Home Office Correspondence. These archives are an important source on the modern period of Kashmir right from 1842 to 1946.

All the above archives are in the possession of the British Record Office. It is Necessary to apply for permission to consult these records through the British High Commissioner or through the relevant British University or College. They must also write to the Curator, British Records Office, London.

## India Office Library, London

Very important original source material on Kashmir is available in the India Office Library, London. This material pertains to:

- a. Political Despatches to India.
- b. Political Letters to India.
- c. Political and Secret Memoranda.
- d. Secret and Political Letters.
- Political and Secret Home Correspondence.

All these records are bound in hundreds of volumes and can be consulted by the research scholars sponsored by Indian universities. It is better to obtain full information from the Indian High Commission in London.

# National Archives of India

In the National Archives of India, New Delhi, we have unpublished archives material about Kashmir. These are listed below:

- a. Foreign Secret Papers.
- b. Foreign Despatches.
- c. Foreign Department Proceedings.
- d. Political Department proceedings.
- e. Governor General's Despatches.
- f. Home Department Proceedings.
- g. India Foreign Proceedings.
- Political and Secret Home Correspondence.
- i. Secret Letters and enclosures.
- Political and Secret Memoranda. (Native State and Northern frontiers)
- k. Parliamentary Papers, Offical Diaries and Secret Reports.

For consulting these records, one must submit his application to the Director, National Archives of India, New Delhi under the Archives Research Rules.

#### Lahore Archives

At Lahore in the Government Record Office, we have a big collection of archival material pertaining to Kashmir. It is mentioned broadly as under:

- a. War Office Records.
- Records of the Agent of the Governor General.
- c. Secret Proceedings.
- d. Home Records and Proceedings.

- e. Correspondence with the Resident at Lahore.
- f. Despatches: Home, Political and Secret.
- g. Secret and Political Letters from the Governor General.
- Secret Records pertaining to the Lahore Durbar.

For consulation of these archives, application required to be routed through the Pakistan Embassy in Delhi.

#### Private Archives

Most of the British Governor Generals have left their own private records, which are preserved in England, Canada and America. These can be consulted in:

- 1. The Commonwealth Relations Office, London.
- 2. Public Record Office, London.
- Mc Gill University, Montreal, Canada.
- 4. British Museum, London.
- 5. Scottish Record Office, Edinburgh.
- 6. Government Record Office, Madras.
- 7. Government Record Office, Calcutta.
- 8. National Library, Calcutta.
- 9. Punjab Record Office, Patiala.
- 10. Government Record, Andaman.
- 11. Public Record Office, Peshawar, Pakistan.

# C.I.D. Reports

In the State Archives Repository, there are preserved C.I.D. Reports, presented to the Maharaja by the Prime Minister. These reports deal with political affairs right from 1931 to 1947. Besides this, the State Archives Repository, Srinagar houses the records of the Governor of Kashmir right upto 1947 which is full with information about political upheaval in Kashmir in 1931. Also are preserved in this Repository, the constitutions which Sheikh Mohammad Abdullah envisaged for Kashmir and his secret correspondence with Pandit Jawaharlal Nehru and Maulana Azad. The State Archives also posses the approved Constitution of the Jammu and Kashmir duly signed by the members of the Constituent Assembly.

Among the interesting records, mention may be made of records pertaining to the Central Asian Trade, reports by the State secret Agents deputed in the Central Asian Principalities, Trade Missions to Tibet, known as Choba Lahsa Missions, papers regarding Gilgat and Chitral, and documents about the Christian Missionaries. It may be interested to know that the State had an enclave in Tibet, the revenue of which was collected by the team of the State officers who would visit Minsar at intervals. It is interesting to note that Partab Singh was deposed by the British and we had no Maharaja for about 10 years. It is also interesting to note that Gilgat was leased out the British Government by the Maharaja for about 90 years. It were the British who constructed the Jhelum Valley Road from Kohala to Srinagar and the Frontier Road from Srinagar to Gilgat, for military purposes. Other important and interesting archives pertain to the British political Missions into Central Asia.

Most of the records have been indexed right from 1724 to 1950 and it is very easy to locate any file by consulting these alphabetical lists. Uptill now, about 25 index volumes have been printed and published.

## Published Source Material

Published source material about Kashmir falls into two categories: Governmental and private. Among the Governmental source material, mention may be made of:

- a. Administration Reports. (1872-1965)
- b. Jammu and Kashmir Gazettes. (1889-1965)
- c. Punjab Gazette. (1925-1934)
- d. India Gazette. (1925-1955)
- e. Census of India Reports. (1891-1961)
- f. Jammu and Kashmir Budgets. (1893-1965)
- g. J & K. Praja Sabha Reports. (1934-1946)
- h. J & K. Constituent Assembly Debates.
- i. J&K. Legislative Assembly Debates. (1955-1975)
- J & K. Civil & Military Lists. (1893-1947)
- k. J & K. Civil Lists. (1954-1970)
- Magazines, Newspapers and Phamphlets.
- m. Reports and Memorandams.

All the above printed publications are preserved in the State Archives Repositories at Jammu and Srinagar.

# Manuscripts

The valley of Kashmir has the Unique distinction of having its history recorded in manuscripts. Such manuscript collections are preserved in the following libraries:

- Oriental Manuscript Library of the Research Department.
- Academy Library, Lalmandi, Srinagar.
- 3 Archives Reference Library, Old Secretariat, Jammu.
- 4. Archives Reference Library, Old Secretariat, Srinagar.
- 5. Public Library, Lalmandi, Srinagar.
- 6. Rughnath Patshala Library, Jammu.
- Buddhist School of Philosophy, Leh, Ladakh.
- 8. Madinat-ul-Aloom, Hazratbal, Srinagar.
- 9. Bab-ul-Ilam, Budgam, Kashmir.

These manuscripts are written in Sanskrit, Arabic, Persian, Tibetan, Turkish, Hindi, Urdu, Kashmiri, and Dogri.

For the modern period of the History of Kashmir, we do have rich material in Persian and Urdu manuscripts. Diaries of Mirza Saif-ud-din in Persian deal with the administration of early Dograrulers. Besides this, we have contemporary writings in prose and poetry describing social life of the people during the Dogra period (1846-1947).

## **Printed Contemporary Sources**

Among the contemporary printed publications, mention may be made of:

- a. Histories written by Pir Hussan Shah Khuihami, Pandit P.K. Bamzai, Pandit Gwash Lal, Dr. G.M.D. Sofi, Munshi Mohammad Din Faug, Dr. R.K. Parmu and Prof. Mohib-ul-Hasan.
- Research works done by Walter Lawrence, Fredrick Dreww, Pandit P.N.
   Bazaz, Rashid Tasir, Francis Young husband and Prof. F.M. Hussanian.
- Travel Accounts written by Francis Bernier, Vigne, Hugel, Schonberg, Rothfold, and Knight.
- d. Special works on geography, archaeology, sociology, culture, Politics, and education by Bates, Wilson, Assadullah, Malik Fazal Hussain, Hajini, Charak, Tokan Sumi, Pandit R.C. Kak, Pandit Anand Koul, Pandit T.N. Madan, Prof. Ishaq Khan, Prof. Rafiqui, Sunil Chander Ray, Aziz Ahmed, Ferquson, Pandit Samsar Chand Koul, Moneoh Pithawala, Tyndel Biscoe, Yosuf Taing, M.L. Saqi, J. L. K. Jalali, G.H. Khan, and Robert Throp.

I have mentioned important source material on the history of Kashmir relating to the modern period only. It may be mentioned that there is no lack of original rare material for the period in many Archives Offices in the State as well as abroad. At Moscow, we do have very original source material pertaining to Kashmir during the British period. Most of this material is in Russian, English and French.



A Vegitable Shop in a Boat

# Newspapers and Journals

Newspapers and journals are an important source material for modern period of Kashmir. Very rare collections of newspapers and journals are preserved in:

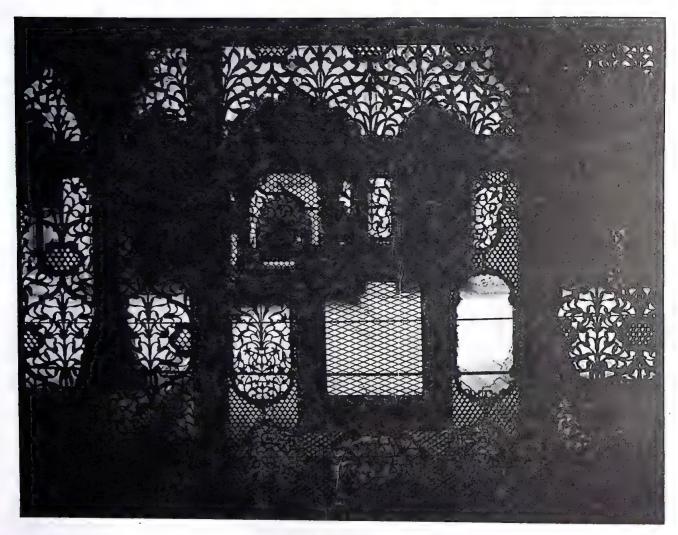
- India Office Library, London.
- 2. National Library, Calcutta.
- State Archives at Jammu and Srinagar.

Among the vernacular papers, important are; Akbar-i-Kashmiri, Khair-Khawhi-Kashmir, Akhbar-i-Aam, Lahore, The piasa Akhbar, The Kashmir Darpan, The Kashmiri Pandit, Hamdard-i-Hindi, Ranbir, Jammu, Haqiqat, Srinagar, Hamdard, Srinagar and other local papers. These papers cover the period from 1881 to 1947. Among the English papers, mention may be made of: Amrita Bazar Patrika, Civil and Military Gazette, the Englishman, the Friend of India, and the Times, London. Among the journals, special mention may

be made of the journal of the Asian Studies, Asiatic Quarterly Review and the Modern Review. It may be mentiond that first local Urdu paper Al-Rafiq gives vivid accounts regarding mal-administration on the State, during early Dogra period.

# Pre-History and Archaeology

Excavations conducted at Burzaham in Kashmir has revealed that the earliest inhabitants of the Valley were cave or pit dewellers. The site of Burzahom is about 24 km. north-east of Srinagar, and is located near Harwan overlooking the Dal lake. The earliest settlement of this site is in the form of a series of underground caves pits, dug into clay, which are circular, oval, square and rectangular in plan. The circular on oval cave type pits have a narrow opening and a side base. Cut to a depth of 1.5 metre of 2.5 metre with a narrow entrance, some of the deep dwellings are provided with steps. It is presumed that the larger dungeons were used for purposes of



Inside Shalimar

dwelling. Around the perimetre of these underground dwellings are found post holes which suggest the presence of thatched roof over them. Hearths were encountered near the entrance of circular underground dwellings but in rectangular or square pits these were found in the centre. The material culture included coarse grey or black burnished pottery, often with matmarked base, a wide range of bone points, awls, needless and harpoons, stone axes pecked and ground, of both oval and long section, ring stones and a distinctive pierced rectangular chopper or knife of bone called harvester--a kind hitherto unknown to India. Hunting appears to have played an important part in the substenance of these settlers. This underground dwellings culture can be placed to 2375 B.C. on the basis of radiocarbon dating. It means that the people of Kashmir choose the highland *Karewas* for their dwelling purposes.

In Period II, the people continued to use stone and bone tools but they now lived in mud or mud brick houses sometimes plastered with mud, instead of pits or caves and frequently buried their dead. Both primary and secondary burial have been encountered chiefly of crouched skeletons placed in oval pits without grave goods. In some cases, red ochre had been put over the body. Dogs were also sometimes buried with their owners, of unusual interest are the burial habits of these people who used to bury human beings with animals

such as dogs, wolves or ibex. A very interesting find from this period is a stone slab graphically depicting a hunting scene, with two suns, which is perhaps the earliest specimen of primitue art in Kashmir.

It has been found that the Neolithic culture of Kashmir Valley has its own distinctive traits. Its wide range of bone tools, dwelling pits, residential caves perforated knife or blade, burial of pet animal with master and purposeful burial of animals mark it as unique. On the basis of comparative study, it is claimed that Neolithic culture of Kashmir with its hunting based culture has close affinity with similar culture of North-West China and Central Asia.

Neolithic phase is followed at Burzahom by a culture associated with erection of massive stone circles or Menhirs in memory of the dead. The material culture of Megalithic people of Burzahom, is characterised by the use of coarse red ware pottery. There are eleven megaliths on the top of this *Karewah*, of which fine are erect and the west fallen.

## Other Pre-Historic Sites

Recent explorations in the Valley have brought to light nine sites at Begagund, Gofkral, Hariparigom, Jayadevi-Udar, Olchibag, Pampur, Panzgom, Sombur, Thajwor, Waztal and Brah, all with neolithic assemblage closely similar to that revealed at Burzahom. Menhirs were also noticed at Bagagund, Gofkral, Hariparigom and Pampur.

# Ancient Period

No historical writings are available about the greak kings of Kashmir except coins which have been found in the Valley. The Nilamatapurana, which is an early literary product of ancient Kashmir provides us with information about four kings only and these are Gonanda I, Damodhara I, Queen Yasuvate and Gonanda II. The Rajatarangini of Kalhana has not recorded the name of 52 earlier kings, he has also omitted the names and works of 35 kings. As such we have not positve evidence about earliest rulers of kashmir. Hassan in his Tarikh-i-Kashmir has been able to locate the lost kings, but his account would need further screening.

## Kashyapa

The first Aryan, whose name contronls us at the begining of our study is Kashyapa, who has been mentioned as the father of the people. He is also spoken of as a great saint, who had practised penance for a long time. Thus, it appears that Kashyapa was both a political and a religious head. Kashyapa was a man of great status and position and he could summon other men of importance to his help, of need. This valley was habitated by Jalodbhava and his people and Kashyapa wanted to destroy them. Inspite of his important position, he alone was not able to face Jalobhava. The Nilmata-Purana gives a lengthy account about the destruction of Jalobhava. It is evident that the Aryan settlers had to face a strong opposition from the original inhabitants of the valley.

Nila-Naga has been mentioned as the King of the Kashmiri Nagas. Nila-Nag spring exists even at present and is now known as Veri-Nag. In those days, colonies flourished near water especially around the springs and every owner of the spring was known as a Naga.

The people shared the belief that the snakes lives in springs. They also believed that snakes could appear in human form, marry and have children. A spring is called a nag in Kashmiri even today. The earliest inhabitants of the valley cherished aboriginal beliefs, among which the snakecult was popular. But with the advent of the Aryans, their belief in the aboriginal deities sank into oblivion. However, their belief in the ghosts and the spirits continued and got mixed-up with the Vedic and the Puranic gods and goddesses.

The river Vitasta in those days, had been represented name of the goddess Gauri and the lake Wular had been named after Padma-Naga. We come to the conclusion that in the time of Nila-Naga, the Wular lake existed in the valley.

# The Naga Kingdom

The Naga kingdom extended from Shardi to Ver-Nag and had ruled over by the descendents of Kadru and Vinata. Who had divided it, between themselves. When, the children of Kadru were forced to migrate from Ver-Nag. Vishnu came to their help. Kalhana speaks very high of the Nagas, who made the valley safe from the foreign invaders. During their rule, big and lofty house of timber were constructed by the people. Many works of public utility, like embankments and stairs descending into rivers were carried out by them. They also established certain seats of learning. Many gardens were laid out by them, which had grape and fruit plants, irrigated by canals and streams.

Kalhan, while praising the conditions prevailing at that time says that 'things that even in heaven are diffcult to find are common there.'

Much is not known about the kings of Kashmir after the death of Nila-Naga and his successors. Gonanada I, according to Kalhana, is the first important ruler of Kashmir, whose successors are stated to have ruled Kashmir for 2268 years. This may be an exaggerated account, because the kings, whose preceded Gonanda, are not known to us. Scantly information about them proves that they were mighty and possessed wealth, elephants and palaces.

### Gonanda

Gonanda I, has been spoken of, as a glorious king. He was an over-tord of the northern region of Kashmir, from Drass to the Haramukh. Jarasanda, the king of Magada called him for help against Krishna. Gonanda proceeded towards India, with large army and is said to have besieged the town of Mathura. The hostile armies pitched their campus, on the banks of river. A fierce battle was fought, in which thousands of soldiers from each side fell to the ground. It is interesting to note that the ensign of the Kashmiri forces was the plough. The King of Kashmir died heroically, while fighting in the battle field. One of the important conclusions, which we obtain from the above is that Kashmiri's help was sought by an Indian king in those days and the Kashmiri fought bravely in the battle grounds.

### The Greeks in Kashmir

Alexander set out for his Indian expedition in about 327 B.C. from his base camp in Bactria, which touched Gandhara. Having crossed the rocky and forest clad valleys of the Hindu Kush, he reached Taxila, the capital city of Gandhara. After having spent some time at Taxila he reached a tributory of the river Sutlej, where from he turned back for home. Thus Taxila become

a meeting ground between the Mediterranean and India, a centre of Greece-Roman art and culture for nearly eight hundred years. It remained under the Greek rule for nearly 20 years and during that period, small contigents of the Greek soldiers disposed themselves in the Hindu-Kush, Chitral, Gilgat, Hazarz and Kashmir. They founded small colonies and chiefships in Bactria, Central Asia and Afghanistan. These small Greek states were ruled over by military commanders, who had got detached away from the main command of the Greek army. Famous among these viceroy are Demetrius, Pantaleon, Agarthocles, Apollodorus, Menander, Antialcides, Strato, Elicles, Lysias and Archebious. We have numerous specimens of the coinage issued by these Greeco-Indian rulers.

# The Greek Kings

The Greek period in the history of Kashmir is completely shrouded in mystery. Here and there, we find evidence; archaeological and numismatic, which proves that after Alexander's invasion, numerous chiefships came to be established in the north-western parts of India. These Greeks overlords, who established their small kingdoms in Kashmir, seem to have owed allegiance to their masters in the beginning but after lapse of some time and, when the central rule had weakened, they, assumed independent postures. It was during their rule that the Roman art travelled to Kashmir through Syria, Persia and Kabul. The Sun Temple of Kashmir has its closest links with the Temple of the Sun at Baalbeck in Syria. The Kharoshti inscriptions and statues found by the author in the Lolab valley and numerous Greek coins preserved in the Srinagar Museum, all point out to the factual existance of the Greeks in Kashmir. It was during the rule of Greeks that Buddhism was introduced in Kashmir.

The following are the Greek kings, whose coins have been located in Kashmir:

- 1. Euthudemos. 220-B.C
- 2. Eukratidos 175-B.C.
- 3. Apollodotos.
- 4. Menandrou.
- 5. Nikephoro-antimakhos
- 6. Soteros.
- 7. Megalou-Azou.
- 8. Basileos Basileon Megalon Azon.
- 9. Megalou Azilison
- 10. Spali-risou.
- 11. Abda-gasou.

The Greeks made donations to the Buddhist Sangha, erected stupas over the sacred relics, constructed virharas and installed images in them.

It has been, now established that at the time of Alexander's invasion, Kashmir formed a part of Gandhara. This country came under the influence of the Achaemenid and the Greek Kings. It may be stated that in the latter half of the 6th century B.C. Achaeminian monarchy rose to power in Persia under the leadership of Cyprus. He is believed to have subjudged Gandhara. In Kashmir are found the Bactrain, the Scythian and the Parthain coins. After the

departure of Alexander, Chandragupta' Muriya, entered into a treaty with Seleu-kos-and got control over the north-western India.

### Buddhism in Kashmir

The Rajatarangini begins at the time of the Guru war--which occurred sometime between the 12th and the 14th century B.C. Surendra is the first Buddhist ruler of Kashmir, who built the first vihara in Kashmir. His reign can be fixed in the middle of the 1st century B.C. It is recorded that during the rule of Ashoka (269-327) B.C., some monks of the Sthaviradin school fled away to Kashmir due to the lack of royal patrongae. According to the Chinese sources, it was Madhyantika, a disciple of Ananda, who succeeded in bringing Buddhism to Kashmir, after having subdued the Nagas by his supernatural powers. His journey to Kashmir has also been narrated in the Kashmiri sources.

It is reported that Madhyantika brought with him many bhikas for settlement and he himself remained in the valley for nearly 20 years. He developed agriculture in Kashmir and also introduced saffron cultivation for the first time.

But, Buddhism could not achieve much success during his life time. Demetrius became the king of vast territory, which included Kashmir also. Similarly Menander also exercised pressure on Kashmir.

#### Menandera

It was Menandera, who came uder the influence of Buddhism. It goes to the credit of Nagasena, to have defeated Menandera

in a religious discussion, which was held at a place near Kashmir. The Milindapanha is the best source of information on the history of Buddhism in Kashmir. It informs that Menandera built the Milinde vihara and joined the Sangha as a monk and finally attained arhathood.

The Milindapanha, which was written originally in Kashmiri was subsequently translated into the Pali and the Senhalese. The Indo-Greeks appear to have accepted the doctrines of Buddhism and the Kharoshdi inscriptions found at Swat. Taxila and Lolab in Kashmir, prove the existence of Buddhism during the period. These kings erected stupas, constructed viharas and installed images of the Sakya-muni. Thus, it is clear that Buddhism came to Kashmir long before the reign of Ashoka, Maurya.

We must revert to the prophecy made by Buddha to Vijrapani that Madyantiaka would bring his message to the Nagas of Kashmir. In fact, the Nagas believed in cooperative life and had their own communes in various parts of the Valley. As they did not like the caste system of the Brahmans, they embraced Buddhism.

# Turushka Kings

The Yu-echi tribe rose to power in about 162 B.C. and drove out the foreigners, who had occupied the borders of China. They lived in the Kansu province, but their success was shortlived and their leader Changlun was defeated by Lau-shang. The Yu-echi tribe was vanquished and turned out of their home in the year 177 B.C. They fled towards Kashmir and occupied Afghanistan and are known as the Kushans.

### Kushans

With the coming of the Kushans, Buddhism received a tremendous support. There is no denying the fact that during their rule, the Buddhism enjoyed royal patronage. Coins of Hushka or Huvishka and Kanishka have been located in Kashmir. There is no such evidence in respect of Jushka, except that he built Jushkpura or Zakur a large village near-Srinagar. To Hushka, the building of Husukpura or Ushkur is attributed. Kanishka is supposed to have founded Kanishkapur.

### Kanishka

Kanishka came to power in about 40 A.D. His name lives in the legends of Kashmir, Tibet, China and Mongolia. His sway extended over a large empire including northern India, Afghanistan and Turkistan. The capital of his empire was Purushpora, the modern Peshawar. He is said to have conquered eastern India up to Banaras. The most important military exploit of Kanishka was his conquest of Kashmir, Kashgar, Yarkand and Khotan. Kanishka is said to have changed his faith from time to time and these changes can be established from the study of his numerous coins. In the latter part of his reign, when Parsha becomes his religious preceptor, he became a Buddhist. By then, the Buddhist influence had increased in Kashmir. The masses, who had felt disgusted with castes and narrowness of the Brahmanistic doctrines had become followers of Buddhism. Henceforth, Kashmir became the headquarters of Buddhism and the Kashmiri monks propagated this religion in Tibet, China and other countries.

# Patron of Buddhism

Kanishka founded the town of Kanispore, now village and then a big industrial and literary centre. Kanishka imported great artists from other lands to decorate his buildings and shrines. His coins have been found in different parts of India. Stray coins of Kanishka have been dug out in Scandinavia and Wales also. It was Kanishka, who restored Buddhism in his kingdom by giving it, his royal patronge: As such, his period is most important for the history of Buddhism in Kashmir, Gandhara a Central Asia. He built many viharas, stupas and other religious buildings. Further, lavish grants were made in favour of the monks. It was Kanishka, who decorated his coins with the name of Boddo or Buddha.

### Fourth Council

According to the Buddhist tradition, Kanishka held the fourth Buddhist Council in Kashmir. He was advised by Parsva to summon all monks for collection of the sacred texts, and to prepare commentaries on the Sutra, the Vinaya and the Abhidharma. This council was held at Kundalvana in Kashmir. It has been termed as kien-tho-lo in the Chinese geography. Besides the large audience, this Council was attended to by 500 Arhats, 500 Bodhisattvas and 500 Panditas. Ashvaghosa, the celebrated author of the Buddha-charita, the Saundrananda and the Sariputra-Prakarma, attended this council and commentaries of all the Buddhist texts were compiled into two treatise known as Upadesa-sastras. The latter is known as Jashmirshi in the Chinese. It also goes to the credit of this Council, that for the first time in the history of Buddhism, freedom of thought and expression was recognised and it was declared that texts of all the 18 schools of thought in Buddhism were correct and all of them contained the word of the Master.

Henceforth, Kashmir became the head-quarters of Sarvastivadin school of Buddhism. These doctrines penetrated into Kabul, Kandhar, Central Asia and Tibet. Kanishka patronised such activities and even made a gift of Kashmir to the Sangha. It has further been given by the Chinese sources that the final decisions of the Council were engraved on copper plates and deposited in a Stupa. Excavations done at Harwan, Ushkar and Ahan have revealed existance of the Buddhist relics but not traces of these copper plates have been found and this problem still engages the attention of scholars throughout the world.

# Naga-Arjuna of Kashmir

Naga-Arjuna is highly spoken off in the Buddhist literature. He is titled as Boddhisattava also, the sole lord, or the land. He is mentioned to have defeated the Shaivits in religious discussions. He lived at Sadarhadvana in Kashmir, which is known as Harwan these days. It was due to his knowledge that the Buddhists of Kashmir maintained their ascendancy over other Acharyas. He is also said to have denominated the Shaka era. Naga-Arjuna's name has been very closely associated with the Mahayana and Kashmir. History records that the Buddhists suffered untold miseries during the reign of Abhimanyu, who gave royal patronge to Shaivism and the Buddhists were forced either to renounce their religion or face anhilation. Under such circumstances, many ran away towards the plans. Naga-Arjuna had to flee from Kashmir and reached south India. In this way, his name began to be associated with Nagarjunakunda in the South. However, Naga-Arjuna's spring in a village, near the Hirapur hill in Shupiyan, Kashmir is known upto this day.

## The Huns of Kashmir

Kalhana has not given complete information about the Hun rulers of Kashmir.

The white Huns are also known as the Hiung-nu or the Hunas. After having defeated the Mu-echi tribe, they moved towards the west. At the begining of the sixth century, they occupied Afghanistan and then moved into the north India. Under the leadership of Toramana, they succeeded in down the edifice of the Gupta Empire. He succeeded in establishing the Hun Empire from Persia to the central India. Kalhana has mentioned Hiryanakula and Vasukala as the Kings of Kashmir. According to him, Mihirakula was a son of Vasukala, but it is a historical fact that Mihirakula succeeded his father, Toramana as the king of the Huns. Coins of Toramana show the king standing in the royal dress, left arm on his hip and the right extended over the alter. The reverse side of the coins show the goddess Jaya, dressed elaborately. He was a sun-worshipper, like his forefathers.

#### Mihirakula

Mihirakula, came to the throne of the Hun Empire in 515 A.D. He was one of the most powerful kings of the age and his name was a terror for the people. He has been represented as a blood thirsty tyrant, who took immense pleasure in the murder of human beings and even did not spare the old or the women. It is said about him,

that having noticed his queen wearing a jacket made of cloth from Cylone with golden foot prints marked on it, he got enraged and led an expedition for the conquest of Cylone. According to Hieun Tsiang, he was a staunch communalist, who persecuted the Buddhists and plundered their monasteries. In the Chinese annals, he has been represented as a flends and not as a human beings.

Another story about him is that when an elephant fell down from over a precipice of Pir Panchal pass, he was overjoyed to witness this terrible sight. Such a beast he was, that he got all elephants rolled down by force form the precipice and enjoyed this rightful scene with immense enjoyment. The precipice is known as Hatvanj even now and it implies the place where elephants where destroyed.

The white Huns were sun-worshippers, who built many sun temples in the valley including the sun temple of Martanda. They believed in various gods and goddesses; Jaya being prominent among the goddesses. Mihirakula having murdered three crores of women, young and old together with children could not save himself when people rose in rebellion against his tyranny.

#### Revolt

A brave Kashmiri, who after having collected numerous supporters made an end of Mihirakula. Thus the Kashmiris, got rid of a beast in human shape. The people of Kashmir who had lived in turmoil, terror and lawlessness, during the reign of Mihirakula felt relieved after his death and when Baka, his son came to the throne, they felt that peace had returned. The new king,

built a few shrines, dug out a canal and founded a town. Nothing more is known about his except that he had sons and grandsons, whose number touched one hundred.

## Meghavahana

Meghavahana, who ascended the throne of Kashmir in 430 A.D. was a Buddhist. He tried to revive the dying faith. He and his queen built many viharas for the benefit of foreign bikshus.

The main viharas were built at Vicharnag, Narvor and Khadanyar in Kashmir. Famous among these was Amritabhavana which was got built by the queen Amritaprabha. Oukong has mentioned this vihara by the name of Ngo-mi-to-po-wan. This place is known as Antabhawan now and lies in the vicinity of Vicharnag, Srinagar. As the queen was a Ladakhi lady and her Guru was also a Stumpa from Ladakh, she dedicated this vihara to Amitaya, the giver of long life. It further transpires that the Mahayana has swayed both Ladakh and Kashmir during that period. Many legends have been connected with the name of Meghavahana, showing his kind and beneficient bent of mind. He is credited with having subjudged northern India and in this connection, Kalhana relates the expeditions led by the king against the kings of Marwar, Sind and Cylone.

# A Monk Monarch

A philosopher king, in the name of Vinayaditya has been mentioned to have come to power in the sixth century. His name shines in history as a moral reformer. He was a saint and a monarch, combined in one personality. He is said to have accepted the throne of the kingdom from his

subjects after making them accept certain conditions. Some of the conditions were that none should kill any living being or deceive other or commit bad acts. The king lived in a hut at the foot of the hill on the banks of the Dal lake. He led a very simple life and earning his livelihood by cultivating a piece of land. He helped the needy and was honest in his dealings with the people. Some scholars have stated that the prophet of Islam sent his two ambassadors to meet the king.

# Military Autocracy

During the second half of the sixth century, Kashmir came under the new military autocracy of Pravarasena, who is said to have marched his army into Kashmir after the fall of Matrigupta. The new King was a military adventurist, who aspired fame, glory and renown through conquests.

Pravarsena, in order to achieve this aim started his reign with the detachment of military expeditions for conquests. His raids included some of the northern portions of the Punjab, the Ganga-Jamuna plain and Gujrat. According to Kalhana, his army, uprooted the inhabitants of Surastra, Pravarsena repulsed the invasion of Mummuni the muslim chief Turkstan and accumulated great treasures. A new capital was founded by him and given the name of Pravarsena, a fact collaborated by the Annals of the T'ang dynasty. A bridge was also constructed over the river Vitasta near Maisuma. The practice of constructing boat bridges was started during his reign. Moreover, a huge statue of the Buddha was erected on the bank of the river, in a vihara mentioned by Hieun Tsang by the name Che-ye-n-to-lo. This vihara was burnt down and this statue was melted down by the

king Ksemagupta for construction of a temple dedicated to Shiva.

## Ranaditya

Another cruel autocrat ascended to the throne is the name of Ranaditya, whose word descended on the forests of his enemies' necks, causing streams of water in the eyes of their women and there danced none but headless corpses. In spite of his cruel exploits, he sometimes diverted his attention towards works of public utility. Kalhana credits him with having established, few temples and hospital. He was succeeded by Baladitya, another military leader, who was the last of the Gonanda family. He was also a powerful autocrat who subdued other kings and nationalities. Much is not known about him and his subjects. The people of Kashmir seem to have followed the same life as they had done in previous reigns. No great progress seems to have been made in the domain of art and culture.

### Durlabhadeva

Coins bearing the name of Durlabhadeva have been found in Kashmir. Much is not known about this early life except that he started his carrier as a menial in the royal stable. By his cleverness, diplomacy and merit, he rose to high post of a minister. The king gave his daughter, Anangalekha in marriage to him. She was a debauchee and had illicit relations with the minister, Khankah. He would conduct himself with her in the seraglio as it pleased him and Durlabhadeva would shut his eyes over her indecent tricks. This very Minister Khankha, removed all obstacles in the way of Durlabhadeva, who became the ruler of Kashmir, after the death of his father-inlaw. Hieun Tsang, came to Kashmir via Hushkapura, the modern Ushkur and made remarkable equiries about the country and its people. He stayed for two years in a Buddhist convent, absorbed in study and writing. He mentions Kashmir as the kingdon of Kia-shi-mi-lo. He says that "the people are not given to faith and the temples of the heretics are their sole thought." According to him, " the people are weak, pusillanimous and cunning." Hieun Tsang left the valley through the Toshamadan route. He was followed by Ou-kong, whose account of Kashmir is more detailed. He came to Kashmir in 759 A.D. and stayed for 4 years. It may be recorded that the first clear reference to Kashmir, is contained in the classical literature of the Greeks, Ptolemy has mentioned the reguib held by the Kaspeirans as Kaspeiria. In the Chinese records, the valley of Kashmir and its surroundings territories have been fully described. The first T'ang dynasty dates back to 541 A.D. Hieun Tsang visited Kashmir, ninety years after the date of this notice. The next Chinese notice of Kashmir is contained in the records of the T'ang dynasty of the year 713 A.D. The next important visitor was Ou-Kong, who has described three hundred Buddhist shrines of Kashmir. His description of the boundaries and the routes through Kashmir even after Ou-Kong, but records thereof are still concealed.

The next kings who followed, were benevolent monarchs, because they tried their best to administer the country with an ideal of sincere benevolence. They helped the people in distress, protected them against injustices and ruled according to their best judgement and traditions. The chronology of these kings is subject to controversy, because Kalhana has not given their dates of accession. The length of their reign is also contradictory to the entries in the Chinese records. Hence we have to follow the chronology as given in the annals of the T' ang dynasty.

Pratapaditya II ascended the throne in 630 A.D. He is credited with having founded the town of Tapar, 22 miles west of Srinagar, where be built many spacious temples and mansions. Excavations have brought to light foundations of a Buddhist vihara made of huge stone slabs. The whole area is full of sculptures. Metal detectors have revealed that there are deposits of metal other than iron under the entrance gate.

## Chandrapida

Chandrapida, who ascended the throne in 711 A.D. has been identified with Chento-lo-po-ii in the Chinese records. We learn from the annals of the T' ang dynasty, that the King of Kashmir asked for the aid of the Chinese against the Arabs, who had made raids in the north-western region of India. We further learn that Chandrapida was granted the title of king by the Chinese emperor. He is credited with having codified the law, which the other kings had left incomplete. He was the benefactor of his subjects and introduced a better system of administration in his dominion. His reign is known for justice, peace and prosperity. The king and the queen interested themselves in the construction of viharas and temples. The construction of Tribhuvanaswamin, has been attributed to him. The people seem to have attained a lethal mind as is evident from the story of a leather tanner, who had refused to giveup his hut for the site of a temple. While asserting his right of private property and personal honour, he boldly told the king, "I am not as low as a dog is and my hut is a palace for



Ancient Day Rest House in Gulmarg

me". Hunger strikes were also observed in those days, and such hunger strikes were used as a weapon for political ascendency and coersion.

# Lalitaditya the Great

Lalitaditya Muktapida ascended the throne in 724 A.D. He is known in history as a great king who brought glory and honour to the Kashmirs. He ushered a new era of prosperity in the realm. He has been mentioned in the Chinese the Turkish and the Tibetan legends as a great conqueror. In the Chinese annals, he is known as Muti-pi, the king of Kashmir who sent an embassy to the Chinese court between 736-47 A.D.

Being eager, like Alexander for new conquests, he set out on new expeditions every now and then. After having subjugated the Punjab, he invaded the kingdom of Kanauj, which had acquired importance during the reign of its ruler, Yasovarmana. Both the kings entered into an alliance and

a treaty of friendship was drawn accordingly, Mitrasarman, the Foreign Minister of Lalitaditya picked up a quarrel with Yasovarmana, which resulted in complete uprooting of the Kanauj army at the hands of the Kashmiris. Kanauj was annexed and by this conquest, Lalitaditya became the sovereign on north-western India.

This success created a desire in the king's heart for world conquest which could not be allayed. According to Kalhana, the king then led an expedition for the conquest of Kalinga. The Kashmiri army had now equipped itself with a large number of elephants. Having conquered Kalinga, the king marched further and the king Javitagupta of Bihar and Bengal, was also defeated. From there, they advanced into the territory of Karnataka which was ruled over by a benevolent queen named Ratta. She submitted and got protection and with her convince, he marched towards the west. Gujarat was occupied and the Kashmiris then entered into the city of Dwarika. Thus,

the empire of Lalitaditya became the most powerful empire since the days of the Guptas.

# Conqueror of Hindustan

But the Kashmiris became uneasy at prolonged haltage and decided to march back. The king admonished them to strictly observe discipline. However, the king turned his attention towards the estern parts of Afghanistan. Cities after cities fell and the people fled away to the moutains. Now, he came face to face, with the Caliphate of Islam, which had extended to borders of Afghanistan by then.

While the Arabs were making efforts to advance towards Kabul, Lalitaditya got an easy opportunity to extend his sway toward the Indus. After having defeated the Shahis of Kabul, the king made his homeward march from Gilgat. Daradistan was completely over-run and occupied. Kalhana remarks, that the king did not tolerate the continued drinking of wine by the Dards and their other sensual habits. After having subdued them, he conquered some regions towards the north of Kashmir especially some parts of Ladakh.

# National Glory

Through these conquests, Lalitaditya collected many treasures. He had subdued Orrisa, Bengal, Decan, the Punjab, Afghanistan, Daradistan, Ladakh, Tibet and some territory in Central Asia. Many kings submitted and accepted Lalitaditya as their emperor. He got from Magadha a huge statue of Buddha for installation in his capital. It is clear, that Kashmir commended the respect of many kingdoms of the south as well as of the north and the Kashmiris were fortunate enough to find a great leader, to lead them on the path of national glory.

The emperor granted jagiris to his dependant kings. The vanquished rulers and the subjugated people were ordered to adopt various characteristic marks by which their defeat at the hands of the Kashmiris could be indicated. With the passage of time, these characteristics became their habits. Some of the subjugated people were ordered to save half of their head. Such other marks of bondage were forced upon the vanquished. Still his attitude towards the vanquished people was magnanimous and munificient.

## Parihasapura

Lalitaditya was a great builder and a patron of arts and culture. He created an enviroment in which a movement of founding of big and small Buddhist and Shaivist temples was manifested. A number of Shrines, temples, cities were built by him. Pruntus, Latpore, Shadipore and numerous other towns were founded by him, but his other towns cannot be traced now. Religious endowments were granted for maintenence of the Shrines. Huge statues were erected at different places. The grand viharas at Parihasapura, in Kashmir were dedicated to Buddha. Here stood the three conventional huge structures, a temple, a monastery and a stupa, built of massive stones. The edifice was surrounded by a city. The emperor got erected a colossal statue of Buddha in copper, in the main stupa. It is a pity that Shankaravarmana burnt down the city of Parihasapura and got demolished these Buddhist vihars and the material was used by him for construction of temples dedicated to Shiva at Pattan. Similarly, Harsha stole away all the statues and got them melted in order to fill in his treasury.

The ancient site at Parihaspura is of great historical and archaeological interest. Prior to the building of a new capital here by Lalitaditya, it was Buddhist site, where existed the royal viharas constructed during the Kushana period. It is an ancient megalith sit, and the plateau was habitated by the cave-dwellers of Machihom, which lies adjacent to Dever. The Site served as the launching pad of space-crafts by the pre-historic people. According to Kalhana, Lalitaditya built the four Shrines as Vishnu Parihasa-kashava, Mukta-Kasheva, Mahavaraha and Govardhanadharama here. He also built the famous Raja-vihara and installed a colossal image of Buddha at the site. But the site suggests that it has remained as such since prehistoric times and the king utilised the megaliths available, for his edifices. At present, the foundation of five ruins are available at the site. It is probable that the records of the fourth Buddhist Council, held during the reign of Kanishka are buried here under the huge megalith in the centre of stupa towards the south. Lalitaditya patronised Buddhism and built a monastery at Ushkar, which has been partly excavated now. Here, he built a large vihara, with a stupa. He also built a Vishnu temple for lishment. Ou-Kong, who reached Kashmir in 750 A.D. from Gandhara, spent four years in this monastery. According to Kalhana, Harsha destroyed those Buddhist monuments ruthlessly, despite wailings of the Buddhists, who entreated him to spare the gods from his wrath.

# Martanda

Lalitaditya got reconstructed on the old foundations, the famous shrine of the sun at Martand. Its position is superb and it rests on a plateau overlooking the valley.

Perhaps, it is one of the most striking monuments of the Kashmiri architecture. Its spacious courtyard is enclosed with closal stone pillars raised at different points. During his reign, gold, silver and copper statues made by the Buddhist craftsmen were put in these shrines. His example was followed by the queen, his ministers and officials. The emperor did not ignore the works of publicutility and during his reign many irrigation works were completed. The Sun temple of Martanda appears to have been remodelled at differnt periods. It was initally constructed by the Greeks of Kashmir and was later renovated by the Kushanas and also by the Hun ruler, Mihirakula. It was again remodelled by Ranaditya and finally reconstructed by Lalitaditya. Its three plinths have come to the light, uptill now and its walls appear to have been remodelled or strengthened several times by refixing of stone slabs, thus hiding the inner mural decorations. Its courtyard has also been enlarged and shortened from time to time. The shrine has remained Jewish, Zorastrain, Buddhist and Shaivite from time to time and its compostion and character represents a composed and mixed culture which is Jewish, Greek and Hindu at the same time. Metal detecors show abundance of metal beneath it with a band of radio-active waves. The place is a megalithic site of pre-historic times and might have been used as a launching pad by the ancient astronauts.

#### Avanti-Varman

With Avantivarman, who came to power in 855 A.D. Vaishnavism and Shaktaism attained prominence in Kashmir. He patronised Shaivism, which was propounded by Vasugupta, the author of Shivasutaras. Henceforth, the massess were attracted

towards Shaivism and Buddhism lost its importance as a prominent religion of the valley. The only remnant of the Buddhist literature in Kashmir is Avdhana-kalpalata by Ksemendra of the 11th century. This manuscript is available in the Tibetan and Devangiri scripts. In order to bring communal harmony between the Buddhists and the Shavites, Ksemendra wrote Dashavatar-charita. Every verse of this book advocates socialistic and democratic ideas.

Being sagacious, Avanti-Varmana at the outset of his reign subdued other disconding factors and effected improvements in his administration. Some new appointments were made and Sura was bestowed with the post of the Chief Minister. His reign brought an era of peace and prosperity to the valley. Religious activities, pertaining to Hinduism were resumed and shrines, temples and mathas were built by him and his ministers. He was a great patron of art and letters and during his reign, learned men and scholars came to kashmir from abroad and were placed on important posts. Kalhana credits him with having built many monasteries for the benefit of ascetics. The Town of Avantipur, Suurapur and Suyapur were founded by him.

Awantipur

Awanti-Varmana founded the town of Avantipur, where under his patronge, the Kashmiri architects produced a group of temples dedicated to Vishnu Awantieshiara. Both these temples are the products of matured architectural experience of the Kashmiris of that age. The main shrine of Awantisavamin is enclosed by a courtyard and adorned with graceful pillars and cells. The monolithic pillar with Garuda stands near the entrance which is decorated with a crocodile and a tortise. The main shrine is

built on a double base which is intact. The sculptured relief on the stair represents Vishnu seated between his two consorts. Among the group of the gods, two figures represent the king and the queen, who are donors of the temple and they are profusely attired in royal garments. The Avantishvara temple is enclosed pillars.

A group of six temples at Naran-nag in wangath, were also founded by the king. A matha for pilgrims to the sacred lake of Gangabal was also constructed here but is in ruins now.

Suyya

Suyya, who is remembered as a great engineer up-till now, lived during this period. Of humble origin, he rose to the position of an engineer and conducted the first soil survey in the valley. He not only drained the valley and reclaimed waste land but regulated the course of the Jhelum. The city of Suyyapur, now known as Sopore, commemorates his name. The course of the river, which had been closed due to the blokade of rocks was trenched and the rocks were dragged out of it. Dams were also constructed by workmen under his supervision at several places and a network of irrigation canals was started and many villages sprange out of the marshy tracts. Tree plantation on both sides of the river banks was his innovation. Under his supervision, different categories of land were examined and people distribution of water was arranged. His irrigation projects resulted in the abundance of agricultural produce and prices of foodstuff became low. Flood protection measures were taken by him, with the result that the valley was saved from floods for hundreds of years after him.

#### Samkara-Varmana

After having succeeded in defeating his kingsmen as well as his foes, he came to power in 883 A.D. In order to regain the old glory of Kashmir, he organised an army which consisted of "nine lakhs of foot soldiers, three hundred elephants, and a lakh of horseman." He penetrated into the Punjab and conquered the town of Gujrat. He is said to have subjugated Hazara and Kangra also. Further conquests were made by him on the banks of the river Indus.

# Destruction of Parihasapura

Lalitaditya's greatness is manifested in the creation of phenomenally extensive structures at Parihasapura. Having founded the town, he raised the three conventional Buddhist edifices, a stupa, a temple and a monastery. These structures were of abnormal dimensions. All these buildings were constructed from massive stones. These were the most important Buddhist structures for which Kashmir could have surpassed Bamiyan.

But its complete destruction at the hands of Shankaravarmana is most regretable. Being anti-Buddhist, he removed enormous building materials from the site to Pattan, where he built two Shiva temples. About sixty-four rich old sanctuaries were plundered by him under the pretext of religious reforms. He further converted all the Buddhist viharas into Vaishnava temples, which resulted in the decadence of the sculptural art in Kashmir. At present the whole area of Parihasapura is covered with a huge mass of scorched debris.

# Chakra-Varmana

Being a child, he reigned under the guardianship of his mother for 10 years,

when he was deposed by the Tantrins. He was again, restored to the throne in 935 A.D. He bestowed offices on his helpers and favourites but in spite of it, the Tantrins did not feel satisfied. They wanted adequate bribes and the king could give them nothing for he had no money in his treasury. He fled away and succeeded in getting the support of Sangrama, the leader of the powerful Damaras. In a battle, which was fought at Padampore, nearly six thousand Tantris fell in the battle field. Chakravaman saving won, made a triumphal entry into the capital. He avenged himself by killing all his opponents. After that, he abandoned himself to the life of pleasure and exhausted his treasury on flatters, bards and parasites. He took foreign dancing girls in the royal seraglio and Hamsi, the domba dancing girls became the chief queen and the low caste dombas rose to power. With the patronge of the queen, they were posted as high officials and even became ministers. The Damaras, who had helped the king in recovering his kingdom got alarmed. Some of them entered the royal chamber and killed him. Unmattavanti was then installed as the new king of Kashmir.

# Queen Didda

Ksemagupta succeeded his father in 950 A.D. Sensual and vicious by nature, he became still more wicked when he came to the throne. A habitual drunkard, he absorbed himself with his parasites in wine and women. According to Kalhana the royal court became an assembly of whores, villains, idiots and corruptors of boys. The king himself was a shameless brute who indulged in sodomy and spent his spare time in jackal hunts and plunder. The famous Buddhist vihara of Jayendra was put on fire by him after plundering its



Valley Tidder Water Fall

treasures. Previous relics as well as golden statues of Buddha and other deities were got melted under his orders and this work was carried out under his orders by the minority community living at Mleechimar in the capital.

The king of Lahorin gave his daughter, Didda in marriage to the king. It was a political marriage, which not only brought Kashmir closer to Daradistan, but finally under the Lohara family. Didda though very young at the time of marriage, combined in her character all the qualities needed for a sovereign.

She was kind and generous but at the same time cruel and suspiciouss. In order to gain power, she would resort to any method, whether good or immoral and in this respect, she would go to the extremes. Though slightly; a.e. she was buxom, graceful and highly attractive. From the outset, she dominated the king to such an extent that he became hen-pecked and the people nicknamed him as 'Didda-Kshema'. She took part in all the affairs of the realm and her name was inscribed on the coins. The king abosrbed himself in merry-making, while the queen exercised all royal powers. Didda, being extremely licentioud had her own rounds with the ministers, so that her road to the throne could be cleared from all obstacles. The king died under suspicious circumstances and the young Abhimanyu II was placed on the throne by the queen, who became the regent. Diplomatic cunning, ruthless and energetic by nature, she possessed inborn qualities of rulership and as such smoothened her path. to the throne of Kashmir. All officials of the state and even minister obeyed her and she dominated them. She would not tolerate disobedience and knew no mercy. It was her policy not to allow any one to become powerful enough to challenge here authority. Being suspicious by nature, she would not tolerate her ministers to become powerful and she resorted to political intrigues, externments and murders to achieve her aims. By showering affection at different periods on various ministers, she made them to fight with each other and perish.

## Mahiman's Rebellion

In the meanwhile, Mahiman and Patla, the pretenders hatched a conspiracy against the queen and expired to seize the throne. They collected a force and the queen, though alarmed also made preparations. As her position was weak, she restored to political on. She purchased the supporters of her enemies with gold and exhibited affection for her powerful minister.

Through his intervention reconcilliation was brought about between the queen and the rebels. The leaders of the rebels were given importance and one of the rebels Yasodhara was posted as Commander-in-Chief. In order to get rid of him, he was ordered to proceed against the Shahi ruler. As he won a victory he expected royal favour but she got him deported. This resulted in a mutiny in the forces, but she averted this danger by sheer courage, sagacity and political decent. There were other dangers ahead and she faced them as a brave person.

# Mutiny

A fighting started between the troops, in the vicinity of Srinagar. The rebels routed and their leaders were either killed or captured. The queen took a terrible vegeance on them. Those captured were thrown into the river Jhelum with stones bound with their necks. All treacherous ministers along with their families were exterminated. During this crisis it was Naravahana, her minister who had stood by her and she in return paid him with love and all honours. He was appointed Rajanaka or the chief of the council of the ministers. According to Kalhana, she slept, when he slept, took food when he took it, rejoiced in his joy, and from sympathy felt dejected when he was dispondent. But this personal attachment could not be useful for all times to the queen. When her attachment for him ceased, he was removed by intriguers; Naravahana committed suicide.

### Political Murders

Now, the queen was without any wise councillor and a paramour, she recalled Pahalagana who could not refuse the position of honour and wordly pleasures.

Didda used sex for political aims but her son became sick to see her evil conduct. He started questioning his mother about her ways, but she was not a lady to be questioned. Abhimanyu could not understand that the interests of the crowm were more dear to her and she had to save them by whatever means she could employ. In order to forget himself, he absorbed himself in wine and women and died of consumption. The queen, felt sorrow for her deceased son and became mild and kind. She started works of piety and many shrines, monasteries and temples were constructed through her efforts. This way of life was short- lived and she again came to the forefront to handle aggairs of the government. Nandigupta, who had replaced Abhimanyu began to question about her lust for pleasure. Didda was not a person to tolerate such interrogations and restored to political murder. Nandigupta also died in suspicious circumstances. Now, she placed her grandson, Tribhunava on the throne. Bhimagupta, child on the throne. During all these years Didda was the real power. These nominal child kings came and went but her power remained like a rock fixed and unmoved. During all these years she had to face many enemies but made full use of gold and sex to overcome all her difficulties. Sex as an instrument for furtherence of crown interests developed as an institution during her reign. Didda changed paramours from time to time and made them to fight each other and perish. She resorted to political murders, so as to

gain political supremacy. She kept Bhimagupta in prison where he was also tortured to death, because he dislikes her immoral conduct.

#### The Monarch

Having removed all claimants to the throne, she in 980 A.D. resumed all powers absolutely in her own hands. She made here chief paramour, Tunga, a letter carrier, her chief minister and began to live openly with him. This could not be tolerated by the other ministers, who hatched a conspiracy against her and her lover. They collected followers from all sides and Vigraharaja, became their leader. The Brahmans succeeded in enraging the feeling of the masses against Tungá, but in reality they wanted to remove Didda. But she was a clever diplomat and she again made use of gold and purchased certain influential Brahmans. Tunga, now came forward and in warth look a terrible revenge on the rebels who were murdered ruthlessly. Thus, again the queen succeeded in averting.

Queen Didda, in order to divert attention of the people from home, ordered an expedition against Rahouri, Tunga, who took part in this campaign, burnt down the capital of Rajouri and made the raja to surrender. The net result of the war was that people forgot his past and the forces of other novles thinned in this expedition. Tunga after this victory obstained unlimited favours of the queen. Before her death, the queen nominated Somgramaraja as her successor.

#### Estimate

For nearly half a century, Didda overshadowed everyone in the realm. Nominal kings succeeded one after the other, but Didda remained supreme.

All this shows that she was very cunning and tactful. Everything is fair in love and war, was her maxim. In wars, she played tricks, resorted to political treachery and in love she did not hesitate from murder. Inspits of her extraordinary qualities, she was suspicious and fickleminded. Her favours were not continuous, hor was her enmity. Her personal character was not high and she indulged in excessive sexuality. She was ambitious and this lust for power increased as she advanced in age. She exercised influence at the court for few years, then assumed the duties of a regent, then she virtually exercised the royal power and finally, she herself became the ruler. It goes to her credit that through her own efforts, she became a sovereign in those days when it was very difficult for a women to be even the master of household. In fact, she was one of the greatest and the ablest rulers, who have adorned the throne of Kashmir throughout the ages.

## Mahmud Invades Kashmir

In the middle of the 8th century, the Arabs had gained control of Gilgat, which posed a real threat to the valley, which had earlier also witnessed an invasion by the Arab forces of Mohammad-bin Qasim. Two another attempts by the Arabs to conquer Kashmir had failed. But, it was in the 11th century that a serious attempt was made by Mahmud of Ghazni to occupy the valley. Geographically situated as it was, Kashmir dit not fall in his line of advance but the help, which Trilochanapala, the ruler of the Punjab, had received from the Kashmiri king, enraged him.

Mahmud, in order to punish, Samgramraja tried to enter the valley from

the Toshmaidan route but was stopped by the Kashmiri forces at Loharkot. Due to heavy snow fall, he lost much of his troops and escaped to save his life. In order to retrieve his honour, he again set out in 1021 A.D. from Gaznah to invade Kashmir. This time, he again followed the same route and the Kashmiris stopped him at Loharkot. This convinced him about the impregnable strength of the Kashmir kingdom and Al-Beruni had to remark that the Kashmiris are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it.

### Muslim Invited

The Darads having been defeated and humiliated did not rest and Brahamaraja went to the king of the Dardistan and invited him for the conquest of Kashmir.

Subsequently, Acalamangala combined with seven mleecha princes, invaded the valley but were stain in the battle of Khuyrut. This reference to the mleecha invasion is very important, because the Darads but that time, had embraced Islam and that accounts for the hatred shown by the Kalhana, towards them. Stein also supports the view that by the mleechas, Kalhan means the muslims. Jonaraja also remarks at a place that the kingdom to Kashmir was polluted by the evil practices of the mleechas.

With the death of two Shahi princes, Ananta lost his capable advisors. He now came under the direct influence of his queen, Suryamati. With the Brahmans, who created turmoil with their fasts, she followed a policy of appesement. They were given cows, horses, gold, jewels and other pres-

ents. She also ordered construction of temples for the Shaivites, Ksemendra compiled some of his famous works, including Desopadesa and Bharatimanheri during this period. Yogaraja and Bilhana wrote commentaries on the works of Abhinavagupta.

### Kalasa

After the coronation, some of the old nobles especially Randitya and Haladhara, induced the ex-king Ananta, to resume royal power, Kalasa remained a king in name only and the affairs of the realm were handled by the queen mother, Kalasa, on the other hand wanted to enjoy the pleasures of life and as such, occupied himself in women. He kept four queens and many courtesans, Kalhana has given a long account of the kings procurers and his shameless acts. One of his procurers, Chamakya, by name, who had been given the title Thakura by him, had illicit relations with the king's sister and her daughter. This led to an open rapture between the father and the son. Kalasa was so mad in sins that his beliefs changed and he thought sin to be a virtue. He roamed from house at night in search of women.. His father, Ananta and his mother Suryamati, filled with shame at the conduct of their son thought of removing him from the throne. Having failed they went to Awantipora with determination to leave the country. But Kalasa and his wife approached them and brought them back. Kalasa again took to the licentious life in which he suffered public disgrace. The old king, Ananta and his queen got disgusted and left for Behbehara with their treasury, horses and servants.

# Destruction of Shiva-Vijayashvra

Kalasa, made preparations for flight against his father. He collected foot-sol-

diers and raised funds for his army. Having formed a huge force, he marched against his father. But the queen mother secured an armistic between—the two but Ananta in his heart cherished—the desire to punish his ungrateful son. The hostility between the father and the son day after day. Subsequently, the Brahmans started hunger strike to bring peace but without any result.

On the other hand, Kalasa destroyed soldier of Ananta by poison, fire and sword. He even burnt down the sacred shrines of Shiva-vijayshvara which totally perished in the fire. The shrine of Shiva-vijayshvara was a tirtha of great sanctity.

The king and the queen lost everything but still they managed to repair the burnt houses and purchase new stores. Ananta invited Harsha, the son of Kalasa, whom he desired to place on the throne to live with him. This created suspicioun in the mind of Kalasa.

### Pro-Hindu Alliance

It was Kalasa, who sensed the incoming danger of the penetration of the muslim sultans. As such, the king took certain measures to strengthen his position. Vamana was made the Prime Minister, who confiscated religious endowments and filled up the royal treasury. Kalasa suppressed the Damaras and exiled Bijja, who had led the unruly elements in the kingdom. The king of Hazara, who had rebeled was defeated and brought into submission. The king asserted his authority in the surrounding principalities and in order to create a rinh of buffer states around his kingdom, convened a royal conference in 1087 A.D. It was attended to by the Rajas of Chamba, Kangra, Lahora, Bhaderwah, Kishtwar, Hazra, Rajouri and Bandipora.

The conference was held in his capital city of Srinagar. It is significant that the king of the Darads and other chiefs of the northern territories were not invited to this assembly, because they had already accepted the muslim rule. We have earlier seen Kalhana complaining about the predominance of the Darads, the Damaras and the Divaras in the kingdom. These people had accepted Islam and according of Jonaraja were polluting pure air of the valley by the evil practices and usages. We have also seen that Kalasa organised his secret services and took much precautions about the aliens, who had penetrated into the valley and mixed with the local people. We have also seen that the muslims of Dardistan had been invited by Brahmaraja to conquer Kashmir and their expedition had failed, due to timely action by Kalasa. It is evident that the king wanted to forge a united front of the l-lindu rajas against the inroads of the Muslim sultans. Probably, this was the second call of unity after that of Tricochan-pala.

#### Utkarsa

Utkarsa, though related to the king of Kashmir, was a foreigner to this land. He had been called from Lohare and his accession was facilitated by the greedy courtiers. Utkarsa gave bribes and presents to his followers, but the people wanted Harsha to succeed his father.

Harsha's brother Vijaymalla rose in rebellion against the king., with the help of his followers and the Damaras, who started arson and looting. The city was set on fire and the people went to the prison to save Harsha. After obtaining his freedom, the citizens garlanded Harsha and went in procession to the royal palace, Harsha ascended the throne, with the help of the people. A revolution had taken place and the people has asserted their right of electing a king. Utkarsa was captured and imprisoned alongwith followers. He committed suicide with a pair of scissors. Thus died he, at the age of 24 years after having ruled the country for only 22 days.

#### Harsha

Harsha's accession to the throne marks a new era of benevolent and beneficient kingship. He had seen hardships, misfortunes and miseries. Thus, he was alive to the needs of the sufferers. Kalhana, gives a beautiful description of Harsha's mixed character. He was liberal and at the same time hard; was kind and even cruel; was famous for pious works through a sunner; a fine example of mixed character; worthy and unworthy at the same time. While praising his physical beauty, Kalhana says that Harsha was of a dark reddish complexion, his face was round, his eyes were clear and he had a bushy board. He had

broad shoulders, big arms, narrow waist and a super fine personality. His voice was clear and charming.

### Court

Kalhana gives an elaborate account of the splendour of Harsha's court., which was magnificient and exhibited pomp, show and grandeur. His ministers and councillors attended the court with magnificient attire. They wore golden bracelets, chains and ornaments. His court included scholars soldiers and saints. In order to ensure speedy justice, the king had got hung big bells at his palace gate, through which the people informed him of their representations. No important change in the officialdom was made by Harsha and the old officials retained their previous jobs. The rebel leaders were set free and placed on their own posts, except Nonka and a few other, who were executed. The king rewarded his followers with gifts and appointments.



Shikaras

# Conspiracy

Vijaymalla, who had helped the king to secure the throne, became the chief councillor of the king. He fell prey to the advice of the wicked and entered into a conspiracy against Harsha, who was to be invited to a religious function and sacrificed there. But the king had been informed about the intrigue earlier and had taken all precautions. The followers of Vijaymalla started the offensive by attacking the royal forces, but his followers were cut to pieces. He fled away alongwith his wife, on a horse back to Daradistan, which was peopled by the muslims. He was received with hospitality by the king of Gurais, who very much liked to fish in the troubled waters. Vijaymalla asked for help and the Dards were too glad to afford him all facilities. His army having been equipped by the Dards, he invaded Kashmir, at the opportune moment, when the Damaras had created confusion in the realm. An accident changed the fate of Vijaymalla who died under an avalanche, near Baltal. The Dards returned to their homes, and Harsha was saved from external invasion.

#### Innovations

Harsha was a man of new idea and hence made new experiments in the realm of art and culture. He introduced new fashions, which were more elegant and dignified. The people had no hair dress and kept their loose, but the king introduced new hair dress for the masses. The people in general could not use rings but he allowed them this luxury. Coloured clothes formerly a monopoly of the rich were also introduced as a fashion. The practice of illuminations and fire-works came into vogue. The king introduced gold and silver coins which were ore artistic than the previous ones.

People appeared in his assembly hall with waving palmleaf fans, adorned with forehead marks of sandal ointment and waving sparking daggers. The ladies of the upper classes wore garlands of golden thread, used collyrium for beautifying their eyes, kept their breasts dresses in jackets and looked extremely fascinating dressed in male attire.

## Patronage

Harsha was a great patron of the fine arts, literature and crafts. He honoured and rewarded the learned. Himself a poet of high order, he patronised poets. He was fond of singers and kept them in his court. Himself an artist, he loved fine arts, and got constructed fine and massive buildings. Kalhana pictures to us Harsha, as an embodiment of excellent qualities. He founded many shrines and made religious endowments for the hungry, the sick and the helpless. He always gave cows, presents, and alms to the Brahmans. Under his patronage, meetings and performances were held during night, in his assembly hall, which used to be illuminated by one thousand lamps. Kalhana has preserved for us a graphic picture of such lovely night meetings. The king was liberal and gave much of his father's hoarded wealth to the people. Found of beauty, he kept 360 maidens in his royal seraglio. The people felt happy in such found in the abundant issue of gold and silver coins during his reign.

# HARSHA'S ICONOCLASTIC ACTS

Among the Hindu iconoclasts who preceded Harsha, mention may be made of Jalauka, Kalasha and others, who destroyed the Buddhist viharas and relics. The iconoclism of Harsha was not restricted to the

Buddhist viharas only but to the Shiva temples also. In the temple of Bhima Sahi, he found a treasury full of silver, gold, and jewels. He diverted his attention towards other temples which were the repositories of wealth. Ruthless spoilation of religious shrines assumed so much importance that he appointed the Turuska Muslims as captains in his army to carry out the work of temple spoilation was done by them. Harsha ordered removal of the gold and silver idols and collected heaps of such treasuries. In order to defilet the images of gods, he had excrements and urine poured over their faces by naked mendicants whose noses, feet and hands had rotten away. These statues were dragged with ropes and no respect was for religious feelings. Harsha desecrated one and all temples in the realm, except the Martanda shrine, in the countryside and Ranasavammin temple in the capital. Two statues of Buddha were saved with great imploration of the Buddhist. He confiscated all riches of the sacred temples for financial considerations. Even the great hue and cry in the realm did not deter him from such shameful acts and Kalhana rightly names him as Turusha Harsha and Stein has hinted about the propensity of Harsha towards Islam.

# Advent of the Muslims

The king, in order to divert attention of people, invaded Rajouri and laid a seige of the fort but he met with a strong resistance. In the meanwhile, reports came about the penetrations, which the Muslims were making in the valley. Fearing that his absence from the capital would induce the Muslim sultans to a full scale invasion. Harsha put off the seige and returned. In fact the Darads had penetrated into the valley from the north, and the advent of

the Muslim in Kashmir was now a matter of time. In the meanwhile the Lavanyas, who were being persecuted by the king, fled in all directions and some of them become Muslims.

The king of the Dards had captured the fort of Dugdhaghat near Gurais. Harsha consulted councillors, who advised him to lay a seige of the fort at any cost so that further in roads of the Muslims could be stopped. He had no option but to save his kingdom from external dangers. He collected a large army and proceeded to punish the Dards. His army fought with valour and took a heavy toll of the enemy soldiers, but due to heavey snow, the king was forced to retreat, leaving everything near the Tragabal pass. The Dards pursued the king and destroyed a big portion of his army. Harsha saved himself with the help of the two princes namely, Uccala and his brother Sussala. He had suffered an ignominious defeat at the hands of the Darads and his kingdom lay open, now to the external penetration. Harsha had fallen low in the eyes of his subjects, who desired his downfall. Another calamity was approching and it came in the shape of a severe famine.

# Jayasimha

Jayasimha ascended the throne of the kingdom of Kashmir in 1128 A. D. The general state of affairs, at the commencement of his reign had been described by Kalhana as most precarious, full of chaos and lawlessness. The whole kingdom was divided and controlled by the numberless Damaras and othr tribal chief. The feudal lords, who had appropriated big lands without any authority constituted a great source of danger to the king. Former officials, ministers and councillors were not



Konsarnag Lake

loyal to the crown. They too were bent on creating mischief hatching conspiracies and formenting treason to their own advantage. Due to this unhappy state of affairs, the masses had been rendered helpless and put to immeasurable sufferings. The wars of succession had shattered the economy of the kingdom and rendered in bankrupt. Jayasimha after his accession followed a policy of pacification from the beiginning. Being brave, resolute a diplomatic, Jayasimha defeated his enemies, subdued his rivals and crushed his opponents. In order to safeguard the frontiers and making his position strong, he entered into a matrimonial alliance with Somapala. His foremost enemy, Bhiksharaja, who was still alive and cherished hopes of snatching the throne, collected soldiers and wanted to take advantage of the king is weak position. At his instance, most of the Damaras rose in rebellion and he himself led the revolt. But the king over the Khasa chief with bribes, who betrayed his colleagues

and Bhiksharaja gained on honourable death while fighting bravely in the battle-field. His corpse was cremated with honours under orders of the king.

# Kliajlak the Turuska

Internal weakness of the kingdom, encouraged others to unvade the valley. Khajlak, whom Jonaraja has mentioned as Kajjala the Turuska, entered Kashmir during the period. The king fled away towards the Lidder valley with the result that Khajlak succeeded in occupying the throne of Kashmir up to 1287 A.D. He did not consolidate his position here because his aim was to capture the throne of Delhi. After crossing the Punjab, Khajlak alongwith his generals, Sarmak, Kili and Baidu invaded the territory of Delhi which was taken governed by Sultan Muiz-ud-din Kaiquabad. Occupation of the valley by the Turks from 1259 A.D. to 1287 A.D. resulted in starting an era of anarchy in the kingdom of Kashmir. After the departure of

Khajlak, many feudal lords became claimants to the throne of Kashmir, Sangrama-Chandra who claimed to have driven out the invaders, declared that he was the real claimant to the throne. On the other hand, Simhadeva, the son of Lakshmanadeva, declared himself the King of Kashmir from his hideout in the Lidder Valley. He tried to improve the conditions prevailing in the kingdom and laid foundations of many religious institutions. But in the later part of his life, he seems to have drifted away from Hinduism. He openly spoke against gods and goddesses with the result that the Brahmans got him murdered through an intrigue, lest he openly turn a Muslim. Darya was supported by Kamasuha who was the assassin. His brother, Suhadeva ascended the throne in 1301 A.D. with the support of Ramachandra, whose daughter Kota Rani became the chief queen. Suhadeva was the ruler in name only and the real power was exercised by Ramachandra and Kota Rani. Other feudal lords were jealous of the power of Ramachandra and always tried to hatch conspiracies for his downfall.

#### Muslims Patronised

Jonaraja informs us that Suhadeva also extended his Patronage to the Muslims and many of them, who had come to seek employment there in Kashmir, were bestowed with important jobs in the Kingdom. Some of them were local converts but most of them had come from outside and these also included mercenary recruits. Some of them were nobles and descendents of the ruling families attained much respect and power in the kingdom. One of them was Shahmira, son of Tehahala, of the lineage of Arjuna, the hero of Mahabharata. Shahamira came to Kashmir

along with his family in about 1313 A.D. and was posted as the commandant of the castle at Andarkot. His ancestors were converts to Islam.

# Gyalpo Rinchina

Gyalpo Rinchina belonged to the Balti tribe, which lived in Kharmong. His father Bakatanya was the chief of the tribe and held sway over the area right upto Vakha in Kargil. By the time, nearly the whole population of Baltistan had adopted Islam, though they retained their Buddhist believes also. His father Bakatanya was murdered by his kinsmen. After his father's death, Rinchina obtained the help of Vyala and Tukka and avenged the murder of his father. But it became difficult for him to stay at his palace and as such, he set out towards Kashmir, along with his Buddhist followers. He occupied the village of Nilah in Lar under the patronage of Ramachandra. In the course of time, he became the over lord of the area and after gaining strength started raids in the mountains to extend his sway.

#### Tartar Invasion

The kingdom of Kashmir disintegrated due to the invasion of the Tartars in 1320 A.D. Dulcha, the commandant in the army of the king of Turkistan, entered the valley through Baramulla alongwith a huge army. Suhadeva tried to collect money from all, so as to buy off the invader but failed due to the opposition of the Brahamans. As such, instead of facing the enemy, he fled away towards Kishtawar leaving his household, including his queen Kota Rani, at the marcy of the invaders. His Prime Minister, Ramachandra also ran away towards the Lar along with his riches and the family. Thus the whole valley was exposed to the

invader by its ruler and it was Shahamira alone, who stood at his post and tried his best to save the kingdom.

Dulcha ransaked the valley for nine months and finally perished in a snow near the Banihal pass. Ramachandra came out of his hide-out utilising this opportunity to his own advantage and usurped the throne of his son-in-law. Rinchina and the other feudal lords, who were already jealous of Ramachandra rose in a rebellion against the usurper and stormed the royal palace. Ramachandra fled away towards Lar, but was chased and killed by the followers of Rinchina, who assumed the government in his own name and proclaimed himself as the king of Kashmir on 6th December 1320 A.D.

### Rinchina Embraces Islam

By a stroke of luck once again a Buddhist had become the king of Kashmir: I-listory had repeated itself after five centuries. Rinchina had taken advantage of the anarchy that prevailed in the valley after the Tartars had left the country. But due to their communal outlook, the Brahamans were not ready to accept the Buddhist rule, which meant a death-knell to their privileges, which they had enjoyed as the most reversed caste among the Hindus. They were not prepared for such a and hence started intrigues change against new ruler, who was in alien. Rinchina, in order to appease them, made a formal announcement of his marriage with Kota Rani. But, still the Brahmans did not feel satisfied and desired his dethronement. Jonaraja's statement about Rinchina's request for admittance to the Hindu fold is only a conjecture, for he is silene about the religion that Rinchina eventually

adopted. Rinchina was a Buddhist and he was eager to obtain the support of the Hindus, to strength by position as a ruler. But such a support was denied to him by the Brahmans. The Buddhists and the Muslims remained at his back. He had been brought up in an environment of toleration. He felt disgusted at the narrow attitude and conservative outlook of the Brahmans and was drawn towards Islam. He assumed the name of Sadur-ud-Din and thus became the first Muslim ruler of Kashmir.

#### Administration

During his reign, Ravanchandra was appointed to the post of Commander-in-Chief and Shahamira was made the Chief Minister. He tried to establish peace and order in the kingdom. For this purpose, his forces stormed the strongholds the Damaras, which had served as the chief centres of confusion and turmoil in the country in the past.

Rinchina broke their strength and they were reduced to a state of terror. He also broke the league of the unruly elements in the kingdom and gave rest to the valley, which had been weary of chaos and disorder. Jonaraja is all praise for Rinchnia's sense of justice and says that he spared none, whether minister, friend or son, who interfered with justice. At the outset of his reign, Suhadeva reappeared in the valley from Lar with his forces but was defeated by Rinchina. He fled away again towards Kishtawar. There occurred a rising of some Hindu feudal lords but Rinchina succeeded in supressing that also. Now, an abortive attempt was made on his life by the Brahmans. It was engineered by Udayandeva, the brother of Suhadevam who incited

Tukka, one of the feudal lords to kill Rinchina and seize the throne. The conspitators struck Rinchina with swords in the vicinity of Idgah in Srinagar and thinking that he was dead, ran away to the palace to announce his death. But he regained consciousness and rushed towards the palace with his followers. His assailants were caught, impailed upon stakes and their women were also killed by ripping open of their wombs.

Rinchina founded a walled quarter in Srinagar after his own name, known as Rinchinapura. He also built the first mosque in Srinagar, which is known as Raintan masheed. He also built a charity kitchen at Bulbul Lanker in memory of his religious mentor, Jonaraja, has termed the rule of Rinchina as the golden age in the history of Kashmir.

Rinchina died at the end of 1323 A.D. leading behind his son named Haider Chandra from his wife Kota Rani. Before his death he invited Shahamira to take charge of the queen and her son. Kota Rani became the ruler in the name of her son, with Shahamira as the Prime Minister.

### Kota Rani

Kota Rani started her rule as a regent in the name of her son, Haider-chandra. Her first act was to invite Udayanadeva the regicide of her husband, Rinchina to the capital, who was supported by the Damaras. In order to strengthen her position, she also married Udyanadeva in utter disregard to the advice given by her Prime Minister, Shahamira. Thus she brought disgrace to the royal family by marrying the enemy of her former husband. Secondly, without caring for the claims of her son

Haider-chandra to the throne of Kashmir, she installed her third husband Udayanadeva on the throne of Kashmir, Shahamira as her Prime Minister and as guardian of Haider-chandra did not approve her acts. So in order to remove him from the capital. Shahamira was granted the region of Kamraz in perpetual proprietorship. But she could not remove him from the post of prime minister nor from his position as guardian of Haider Chandra, the crown prince. At the same time the queen, ignoring the claims of the sons of Ravana-chandra, who held the post of Commander-inchief, appointed Bhatta Bhikshana, as her commander-in-cheif and also made him guardian of her second son by Udayanadeva. The net result was that the whole kingdom was divided into two factions led by Shahamira and Bhatta Bhikshana, as guardians of her two sons by her two husbands. Jonaraja, the chronicler of the period rightly remarks that the royalty was debased when it passed from Rinchina to Udayanadeva, who took no interest in the affairs of the kingdom.

#### Acala Attacks Kashmir

Kota Rani had ignored the claims of the sons of her brother to the post of Commander-in-Chief. Acala, one of the sons of Ravana-chandra, who had obtained the support of the Muslims of Poonch and Rajouri, made a sudden attack on the valley.

Udayanadeva, who was a coward acted in the same manner as his brother had acted at the time of Dulcha's invasion. He fled away towards the hills leaving his queen, his child and his subjects to the mercy of the invaders. But Shahamira, at this critical juncture played a dignified

role and faithfully discharged his duties as the prime minister of the kingdom. He succeeded in enlisting the support of the people and the army. He faced the invaders in the battle ground and saved the kingdom from other catastrophe. But Kota Rani, on the other hand, offered the throne to Acala in utter disregard to the legal claims of her sons. At the same time, she invited the followers of her dead husband. Rinchina to take over administration of the valley. Shahamira on the other hand, suppressed the feudal cheifs and brought peace to the country. After the invading forces had left, the people acclaimed him as their saviour.

### Shahamira

After this turmoil, Udayanadeva returned to the capital and was received warmly by her queen Kota Rani, who placed him in charge of the administration. Her decision did not find favour with the people and the Damaras, who now offered their allegiance to the Shahamira, rose in rebellion.

Shahamira, fortified himself in the fort of Chakdar and declared Haider-chandra the crown prince as the king of Kashmir. Kota Rani on the other hand ignored the claims of Haider-chandra and appropriated the kingdom of Kashmir to herself. At the same time, she promoted Bhatta Bhikshana to be her Chief Minister, to the resentment of Shahamira. Her action resulted in a turmoil in the capital, with the result majority of the ministers and the chiefs sided with Shahamira. Having been insulted and humiliated, he made up his mind to make an end of the advisors of the queen. Kota Rani deputed her Chief Minister, Bhatta Bhikshana alongwith Avatara

and other ministers to make a settlement with him, but he got them assassinated in his own castle.

### The End

Her ministers dissuaded her to arrest Shahamira but she made an attempt to punish the feudal lords, who had gone to the side of Shahamira. Having failed she shifted to the castle of Andarkot, leaving the capital to the mercy of Shahamira, who occupied it with the support of the Damaras. Kota Rani lost her mental equilibrium and was arrested by Shahamira who put her in prison alongwith her two sons, the crown prince, Haider-chandra and the younger son, Jatta. A party of the Damaras tried to release her from the prison but failed. Shahamira himself became the King of Kashmir under the title of Sultan Shamsud-Din in 1339 A.D.

Jonaraja, the earliest available authority for the period says that Kota Rani passed her life as a prisoner alongwith her sons. The stories regarding her suicide are fictitious interpolations made by the Persian historians of the later periods. Similarly, the story about her marriage with Shahamira is concocted.

#### **THE SULTANATE (1339-1586)**

The Sultanate period in the history of Kashmir from the 14th century to the end of the 16th century is considered as important period in the history of Kashmir. It was period when the valley had its own rulers, who were not only great builders but also benevolent to their subjects. Most of them did much to ameliorate the condition of the people. Irrigation facilities were provided by construction of canals. Many new arts and crafts such as paper-machie,

shawl and carpet weaving, Namda-sazi, wood work, were introduced. It was during this period that Kashmir established its trade and commercial links with Central Asian Countries, the Punjab, Afghanistan and Tibet. The valley became an important post on the silk Route and its branch routes to Delhi and Lahore. During the Sultanud-din's reign (1354-1373) the Kashmiris subjugated Tibet and Jammu but also routed the Afghans at Peshwar and subdued Kashgar, Badakshan, Kabul and Sind. Another great ruler of this period was Sultan Zain-u-Abidin, who ushered benevolent rule for his people. Irrespective of religious considerations. He paved the way for religious toleration, long before the Mughal Emperor, Akbar. During the Sultanate period, the Kashmiris evolved a new humantic philosophys known as the Rishi Order, founded by the Saint patron of Kashmiri Hazrat Nund Rishi. These Muslim Rishi played an important role as preaches of love, justice, social reforms pity and Islamic principles of peace and brotherhood. These sultans were patrons of culture. During the sultanate period, Kashmiris remained not only independent but also enjoyed the Kashmiris benefits of material prosperity and cultural advancement.

## Shamir (1339-42)

The Sultan abolished extra taxes, which has been imposed on the people previously. In case of agricultural produce one-sixth of the produce was fixed revenue. The new ruler established law and order in Kashmir in order to check the power of feudal chiefs, he raised into prominence two tribes, the Magres who were Kashmiris and the Chaks who had came to Kashmir from Dardistan. The tried to give good government to the people.

## Sikander (1389-1413)

On Qutb-ud-din's death his eldest son, Sikander succeeded him. Since Sikander was a minor, his mother Subhatta acted as the Regent. The queen mother and his son ruled firmly and when Sikander grew up. She married him to Shobha-Devi, when Sikander took up the reigns of the government he had to face the revolt of his prime minister Udda. Sikander however succeeded in capturing him and throwing him into prison, where is said to have committed suicide.

In 1398, Timur invaded India. Sikander in order to avert an invasion of Kashmir, sent an envoy with the rich presents to the banks of the river Indus, where Amir Timur lay encamped, offering his homage. But Timur wanted Sikander to come personally. After having sacked Delhi, Timur started his return journey. In token of his success and to inspire awe, he distributed elephants among those chiefs who has offered allegiance to him. As such Timur sent two elephants as his present to Sikander. Now Sikander set out to meet Timur but on reaching Baramula, he came to know that Timur had returned to Samarkund. An event of great significance was the arrival of Mir Syed Mohammed Hamdani, the son of great mystic Syed Ali Hamdani. He was accompained by three hundred disciples. Sikander showed much respect for the Syed because his disciple.

Suba Bhatta who was commander-inchief of the Sultan abjured Hinduism and became a Muslim at the hands of Mir Syed Mohammed Hamdani. This new convert adopted the name of Saif-ud-din and gave his daughter in marriage to the Syed. That Suba Bhatta had ulterior motives in changing his religion cannot be doubted, for he

aspired to capture the throne of Kashmir at a future date. In order to show that he was a staunch Muslim he inflicted atrocities on the Pandits of Kashmir. The Sultan countenanced the destructive acts of Saif-ud-din, who became the chief tool of the Sultan, in the breaking of Statues in the temples of Martand, Bijbehara, Chakdar Udar and Baramulla. At the time Jiziya was imposed on the Brahmins so that they could pressure their caste from pollution. But later, the Sultan at the recommendation of Simha Bhatta, abolished *liziva*. Sikander also ravaged and looted temple property. Before his death in 1413, he installed his son Mir Khan by his Muslim queen on the throne instead of Feroz, who was his eldest son by his Hindu queen.

### Sultan Zain-Ul-Abidin (1419-70)

Shahi Khan, received the title of Zainul-Abidin from the outgoing Sultan, Ali Shah. Out of love the people Kashmir have and still call him Budshah or the great king. He was greatest ruler of the Sultanate period. His fame to greatness rested not on any conquests but for this benevolent behaviour, religious toleration and patronage of poets, scholars and artists. He also patronised artisans and craftsman. He introduced various crafts and arts for which Kashmir is so famous. He sent Kashmiri craftman to Iran and Central Asia to learn the art of book binding, wood carving, papermachie and making of shawls, carpets and paper. He also invited craftsman from other countries to instruct his subjects in various arts and crafts.

The Sultan established madrasas and partronised men of letters. He himself was a scholar and a poet. He wrote two books in Persian and composed poetry. In order

to encourage research and knowledges, he established a translation bureau in which Persian works were translated into Sanskrit works into Persian. He patronised the Brahmins and the Muslims divines, alike. He got repaired those Hindu temples which were dilapidated.

The policy of religious intolerence pursued by Sikander was reversed by Zain-ul-Abidin who reduced the *jiziya* from two palas of silver to one masha. He even allowed the Pandiths who had become Muslims under duress to revert to their old religion. The Sultan participated in the festivals of the Pandith and trusted them. He ushered an era of religious toleration and appointed the Pandit Brahmins on high posts.

The Sultan took various measures to promote agriculture. He got built floating islands in which crops were grown. He got drained the marshes so as to bring large areas under cultivations. He got constructed a number of canals two of which--the Avanthipur canal and the Martand canal still exist. Owing to these measures the valley became self-sufficient in foodgrains. He got land measured and got fixed state revenue, one third of the gross produce. But in times of famine it was Shams-uddin was succeeded by his eldest son Jamshed (1342-43). He would have proved himself to be a good ruler but his power was threatened by his ambitious brother, Ali Sher who raised the banner of revolt and occupied Srinagar. Jamshed, not finding himself strong enough, fled from the capital. Ali Sher later assumed the little of Ala-ud-din (1343-54). He was a firm and strong ruler. During his reign the Lavanyas revolted but he showed no mercy and

crushed them. He repaired many buildings and founded the town of Alam-dinpora.

### Shahab-Ud-Din (1354-73)

The new Sultan was a great conqueror. After consolidating his position at home, he set out to subdue the neighbouring chiefs of Jammu, Chamb, Punch, Rajouri, Baltistan, Ladakh and parts of north Punjab. He defeated the Afghans at Peshawar and subdued Western Tibet and then traversed some areas of Badakshah and Herat. He even defeated Sultan Feroz Shah, the King of Delhi. A treaty was signed by which the boundaries were fixed at Sirhind.

Shahab-ud-din was an able administrator but his exaction of *baj* from his subjects and the regulations that every boatman would have to serve the government for seven days a month without wages was a burden. The Sultan was very tolerant towards his Hindu subjects. He needed money for his expolits but the refused the suggestions of his Hindu Ministers to meet this exigency by breaking golden and sliver statues of dieties. He consolidated his kingdom on sound lines and in order to strengthen the Sultanate, organised his army on sound line for the Kashmiri soldiers, he built about one thousand barracks.

It was during his reign that Mir Syed Ali Hamdani, a great mystic of Peris came to Kashmir in 1372 with the seven hundred disciples. The mystics were well-read and cultured. The Syed settled in a cloister in Srinagar and preached the good tenants of Islam. He distributed his disciples in the Valley who had a life of virtue and piety. In this way, they influenced the local people to such an extent that many came to Mir

Syed Ali Hamdani to accept the faith of Islam. Mirra Haider succeeded in defeating the Chaks who had entered the capital city of Kashmir. Placing Nazuk Shah as atulot ruler on the throne of Kashmir, he kept administration of the kingdom in his own hands and virtually ruled for ten years. After having consolidated his position, Mirza Haider Dughlat started a policy of divide and rule. While he patronised the Sunni Muslims he ordered hunting and destruction of the Shia Muslims in the name of the purification of Islam. Their mosques and cloisters were set on fire and their habitations were destroyed. He even ordered digging of graves of their religious leaders. Some of the Kashmir nobles, having felt bewildered on the atrocities of the Mughals decided to kill Mirza Haider Dughlat. Having raised the banner of revolt against the intruder, they started attacking the Mughal soldiers, in the nook and corner of the valley. Mirza Haider chased them but was himself surrounded and in an ambush killed. Thus came to end the hated rule of Mirza Haider Dughlat in 1551.

#### CHAK PERIOD

With the accession of Mohammad Shah the decline of the Shah Mir dynasty became rapid untill it was overthrown by the Chaks. The period was marred by conflicts between the Sayyids and Kashmiri tribal chief and bet-ween various clans. The hostility of Kashmir nobles towards the Syeds was due to the fact that they were foreign origin. They had come to Kashmir and had entered into matrimonial alliances with the royal family and had risen to high position in the State. But the Kashmiri chiefs were jealous of the Syeds and suc-

ceeded in overthrowing them. But the overthrown of the Syeds did not bring peace to the Valley, for a struggle for power was in reality between families of Chaks, Dars, Magres and Rainas. Sometime, the Magres gained ascendency and sometime the Dars, Rainas or Chaks. Real power was exercised by the members of these clans and the rulers were mere puppets.

After the overthrow of Mirza Haider and his followers, Idi Raina exercised real authority, though Nazuk Shah continues as a tutolar Sultan. In 1552 Kashmir was invaded by the Afghans, but Idi Raina, with the help of Daulat Chak and Hussain Magre defeated him. Raibat Khan the Afghan invader and many of his soldiers were killed. A seramble for power between Daulat Chak and Idi Raina started which resulted in the victory of Daulat Chak.

# Yusuf Shah Chak (1579-86)

At the death of Ali Shah in 1579, he was succeeded by his son Yusuf, whom he had designated as his successor. But Yusuf Shah's succession was challenged by his uncle, Abdul Chak. He was defeated and killed at Nauhetta in Srinagar. However, another revolt took place which was led by Syed Muberak who wanted to capture power. Yusuf Shah's commander, Mohammad Khan, was defeated at Idqah in Srinagar. In consequence, Yusuf Shah fled from Kashmir and Syed Muberak declared himself Sultan in 1579. Syed Mubarak occupied the throne only for a few months. Being still considered as a foreigner, the Kashmiri nobles could not tolerate his rule. One of them Adbal Bhat invited Yusuf Shah to return to Kashmir. Yusuf Shah came, but since he received no help from

the Kashmiri nobles, he was defeated by Syed Muberak's forces. But Addal again aroused the nobles to revolt against Muberak's Shah and sent him an invitation to Yusuf Shah to return. Realising that opposition to him had become serious and that he would not be able to withstand it, Syed Mubarak gave up the throne. But the Kashmiri nobels instead of restoring the throne to Yusuf Shah raised Lohar Chak, the son of Shanker Chak to the throne.

Lohar Chak ruled only for a year (1579-80). Yusuf Shah proceeded to Agra in January 1580 and appealed to Akbar for help. The Mughal Emperor gave him a force under Raja Man Singh and Mirza Yusuf Rizvi. In 1580 Yusuf Chak defeated Lohar Chak at Sopore and became ruler for the second time. Hardly had Yusuf sat on the throne than he was faced with the revolt by Haider Chak, Habib Khan and Yusuf Khan. But they were defeated and killed. It appears that the Mughals had designs on Kashmir and they tried to bring the downfall of Yusuf Shah in one way or the other. After some time, Mohammed Bat, the Wazir planned to murder the Yusuf Shah, but the conspiracy leaked up. Next a revolt was engineered through Yusuf Shah's own son Yaqub, who wen to Kistwar and Joined Haider Chak. But fortunatey, the father and the son came to senses and Yusuf Shah himself proceeded to Kistwar but Haider Chak fled to Lahore, where Raja Man Singh took him under his protection and gave him Bhimber and Naushara as Jagirs. Now an opportunity had come to Akbar for the subjugation of Kashmir. In 1585, Akbar sent Hakim Ali Gilani and Baha-ud-din Kambu to Srinagar with orders that since he was near Kashmir, Yusuf Shah should go atonce to pay his respects. Yusuf Shah

was willing to proceed to Kalanpur, but he was dissuaded by his advisors. They told him that in view of the impending invasion by the Mughals the Kashmiris should strengthen the defence position on the borders. All the nobles of his court decided to face the invador with a strong determination. So after a stay of two months, Hakim Ali and Bahu-ud-din left Kashmir empty handed.

Akbar had always claimed Kashmir because it had been conquered by Mirza Haider Dughlat on behalf of Humayun. In 1560 he had sent an army to the the reconquest of Kashmir; but it had been defeated. It was not until 1585 that Akbar found himself sufficiently free to direct his attention to Kashmir. He despatched an army consisting of 50,000 soldiers. Raja Bhagwan Das to invade the valley. Haider Chak and Sheikh Yukuf Sarfi acted as guides

for the invading armies. The Mughals entered Kashmir bia Pakhli without meeting any resistance because the Kashmir had left that route undefended, expecting the enemy to follow the Bhimber route.

When-the news of the Mughal invasion reached Srinagar, people came to Yusuf and urged him to offer resistance to the enemy. Ostensibly he agreed, but in the reality he had resolved to surrender. However, owing to public pressure he made arrangements to resist the further advance of the enemy. The Kashmiris met the Mughals at the pass of Bhulbas. The invading forces owing to the stiff resistance and owing to snow, rain and scarcity of supplies, failed to defeat the Kashmiris. Thereupon, Raja Bhagwan Das sent two of his agents to Yusuf with a letter stating that fresh troops would soon arrive, and it would be impossible for Yusuf to go on resisting



Kalahoi Glacier

indefaitly. As such he was advised to proceed to the Emperor's presence and submit. The Yusuf Shah held talks with the envoys the whole night and the next morning he escaped to the Mughal Camp.

This betrayal of Yusuf Shah did not break the spirit of the Kashmiris. They set up Yaqub as Sultan and decided to continue the armed struggle against the invaders. They attacked to the Mughals and killed three thousand soldiers of the enemy. In the meanwhile, Yusuf Shah concluded a treaty with the Raja. The terms were that the coins would be struck and *Khutba* recited in the name of the Emperor; that the ming, saffron cultivation, shawl manufacture and laws would be placed under the control of Mughal Officers; and Yusuf Shah would continue to be the ruler of the Kashmir.

After the conclusion of pease, Raja Bhagwan Das left along with Yusuf Shah to the camp of Akbar at Attack. But Akbar, not only violated the Treaty but also ordered imprisonment of Yusuf Shah.

The treaty which Yusuf Shah had conluded with the Mughals was denounced by Yaqub who struck coins and recited the *Khutba* in his own name. This was done with the consent of Kashmiris nobels who rallied round him. But very soon, by his own mistakes, he lost their goodwill. He appointed Ali Dar, as incompetent man, his wazir. He also become arrogant and began to ignore the nobles. Some of them headed by Sheikh Yaqub Sarfi proceeded to the court of Akbar and requested him to annex Kashmir.

As soon as Yaqub Shah heard of the Mughal invasion, he marched towards

Hirapur to repel it. He had already sent some troops in advance, but some of his commanders had gone over to Mughals. In fact, there were so many defections that Yaqub Shah got disgusted and decided to retire to Kishtwar. However, some of the Kashmiri chiefs having felt ashmed at their betrayal of Yaqub changed their mind and decided not to submit to the Mughals. So they offered resistance, and the Kashmiris lost due to defection of its commanders to the Mughals. Thus came to end the Sultanate after a period of two hundred and fifty years. Henceforth, Kashmir lost its independence and became a part of the Mughal empire.

### The Mughal Period (1585-1753)

The advent of the Mughals ushered an area of peace and progress in Kashmir. They knew the art of administration and governing of the people. They held the whole of India under their sway and various communities accepted their overlordship because they gave them a good government. The valley of Kashmir, now became a part of the Indian empire. The Mughals took a great interest in the welfare of the masses. A network of the communcations began as soon as a pleasure of the Mughals occupied Kashmir. They made Kashmir a summer retreat as well as a pleasure ground. Akbar, at the outset engaged the Kashmiris in construction acttivities such as the building of the Nagar-Nagar Fort. Simultanously, the Mughals gardens came into existence. Trade and commerce developed and articles of merchandise began to pour in the valley. The land was measured and the land taxes and revenue was fixed. Akbar was succeeded by Jahangir in 1695, who was emancipated like his father. All of his Indian subjects

liked him. During his reign, many Mughal gardens, like Shalimar, Chisma-Shahi, Naseem Bagh and Verinag were built. He claimed that the valley of Kashmir was a paradise on earth and he made it as such by laying down many gardens. Jahangir visited Kashmir eitht times. He laid many gardens and serais enroute from Lahore to Srinagar. It was during his reign that the great Jamia Masjid of Srinagar was repaired and restored to its glory. His queen, Nur Jahan built the famous Pather Masjid. Besides this, a garden was laid at Acchabal with a hammam, which exists up to the present times. During this period, three histories of Kashmir were compiled by Haider Malik Chadura, Sahib Koul and third scholar whose name is unknown, who wrote, Baharistan-i-Shahi.

During his reign, Jahangir deputed seven Governers to Kashmir. Dilawar Khan, who was in Kashmir for only three years not only subjugated Kishtwar but also laid a few gardens in Kashmir. Jahangir toured Kashmir during this period and visited the Wular Lake, Verinag Spring, Acchabal the Dal Lake and the Saffron fields of Pampore. Another Governor, Hiqad Khan, was very cruel. He hunted down the remaining Chaks and massacred them in groups. He wanted to show to Jahangir that he has totally annihilated the Chaks, he had not still surrendered.

In 1626, Jahangir again visited the valley of Kashmir. He was ailing this time and was carried to various meadows of Gulmarg. Tosa-maidan and Acchabal. This was his last visit and he had spent at least six months in Kashmir. Death overtook him on his way back towards Delhi. When he was on the death bed, he was asked if he wanted anything, he replied that his wish was to die in Kashmir.

Shah Jahan (1628-57), who built the world famous Taj Mahal and the Red Fort, also laid many garden in Kashmir; Chishma Shahi, one of the best gardens with a spring, in Kashmir is his creation. His son, Dara Shikoh took much interest in the valley and stayed here most of the time. He was interested in intellectual and spiritual matters. He translated the Upnished into Persian and named it, Sirri-Akbar or the Great Secreat. He laid the famous garden & observatory of Pari Mahal on the banks of the Dal Lake in Kashmir. For his preceptor, Mulla Shah, he got built a mosque on the Hari Parbat. He also laid a garden at Bijbhehara. The famous Nishat garden on the bank of the Dal Lake was laid out by Asif Khan, the father-in-law of the Emperor. During this period, Mulla Mohsin Fani wrote a treatise on world religious entited, Dabistan-i-Mazahib.

During this period, five Mughal Governors ruled over Kashmir on behalf of the Mughal Emperor. Among them, Zafar Khan Ahsan (1630-1640) is remembered for his kind treatment of the Kashmiris. He abolished several taxes such as the taxes on saffron cultivation, the poll tax on sheep, cows and boatmen. He was himself a poet and patronised poets and scholars. He loved the Valley of Kashmir so much that he compiled a complete work in poetry, praising the natural scenery of the country. He was kind to people and took every effort to improve their financial resources by encouraging agriculture and handicrafts. He is credited with having laid down four gardens in and around Srinagar.

During Aurangzeb's reign (1658-1707), Kashmir suffered natural calamities in the shape of floods, famines, fires and earthquakes. Many Kashmiris perished and many fled away towards the plains of the Punjab. Aurangzeb visited Kashmir in 1663 and 3000 Kashmiris were employed as coolies and planquin bearers for the Emperor and his retinue. He got rebuilt the famous Jamia Masjid of Srinagar, which had been destroyed by fire. During his reing, a dozen Debehdars ruled over Kashmir as Mughal Governors. They committed much atrocities on the people by imposing taxes and collected money for the Emperor and for their own persons. One of the Mughal Governors, Saif Khan introduced innovations in the form of new exactions, Muzaffar Khan and Abu Nisar-Khan, enriched themselves at the cost of people. Among the Mughal Governors, it was Fazal Khan(1698-1701) who was kind to the people of Kashmir. He remitted many cesses of former times. It was during his tenure that the Kashmiris were intorduced to serivce under the Mughals. Two Mughal Governors, Ibrahim Khan and Iftikhar Khan were notorious in inflicting atrocities on Shia Muslims and the Pandiths of Kashmir.

The most notable event during this period was the carriage of the sacred hair of the Prophet of Islam to the valley in 1718 by Nur-ud-din Ishbari. This sacred relic is housed in the famous mosque at Hazratbal, Srinagar-Kashmir.

# Afghan Period (1752-1819)

It has remained a tradition with Kashmir that whenever they felt miserable about the rule of one Sultan or Raja, they invited some powerful outsider to turn out



AhraBal Waterfall

the existent ruler to be replaced by the foreigner. The same tradition was repeated this time. Mohamad Dhar and Mir Muqim Kant, personally went to Lahore and sought intervension of Ahmad Shah Durani into Kashmir. Accordingly Ahmad Shah Durani sent a strong detachment of 15,000 soldiers under Abdullah Khan to occupy Kashmir. The Afghan commander made his way to Kashmir with the help of Raja Ranjit Dev of Jammu, and established the authority of the Duranis. Ahmad Shah appointed Abdullah Khan Governor of Kashmir with Sukh Jiwanwal as his Sahibkar or head of the Secretariat. This heralded the establishment of the Afghan rule in Kashmir.

Thus the centre of authority for Kashmir shifted from Delhi to Kabul.

Abdullah followed the policy of blood and iron in exacting money from the people. Third degree methods were employed by him to extract money from the people. In six months, he amassed a fortune of one crore of rupees. Out of this, he paid a fraction into royal treasury the rest for himself. He retired from Kashmir and settled down in Afghanistan. He entrusted the government to his deputy Khwajah Abdullah Khan who appointed Sukh Jiwan as his Diwan. The new Governor behaved no better than his predecessor. The disillusioned Kashmiris would not, however, look with equanimity on the continuance of the tyrannical Afghan rule. Abul Hassan Bandey an influential noble entered into a conspiracy with Sukhjiwan. The Governor and his son were assassinated and Sukhjiwan became the virtual ruler of the land.

In view of the oppressive policy of Afghansin Kashmir, Sukhjiwan was offered his allegiance to the Mughal Emperor of Delhi who granted him the title of Raja. His rule was the best for both the Hindus and the Muslims. He proved himself a highly capable and liberal ruler. He bestowed his favours upon Hindus and Muslims alike and treated the poor with great sympathy and consideration. In 1754 when crops failed in Kashmir and severe famine broke out, he acquired huge quantities of rice and other things from neighbouring territories and distributed one lakh Khawars of rice among the poor. To those who could afford to buy he sold the rice at cheep rates.

Sukhjiwan possessed of good qualities. He repaired all the shrines and gardens. On every month he got sacramental food cooked and distributed among the people. He bestowed favours on every visitor to the court whether he was poor or rich. Once in every week he held a poetical symposium. He was a patron of arts and letters. He engaged five best scholars to compile a history of Kashmir from the earliest times. While Kashmir was enjoying tranquillity under the benevolent rule of Sukhjiwan, the Durran succeeded in inflicting a crushing defeat upon the Marathas at the third battle of Panipat. In 1762, the Durranis decided to recover Kashmir from where he had received no tribute for nine years Ahmad Shah induced Ranjit Dev of Jammu to lead an expedition into Kashmir under his personal guidance. He was given about 4,000 Afghan troops but failed. Another expedition on a larger scale was launched when the rains were over. Nuru-ud-din Bamzain was in charge of this undertaking. With the active cooperation of Ranjit Dev, the Afghan forces entered Kashmir by Tosha Maidan. Sudhjiwan came to oppose the invaders as the head of 50,000 troops. His. Commander-in-chief was won over by Ranjit Dev. Sukhjiwan was captured. He was blinded and sent to Lahore, where he was trampled down to death by horses.

After putting down the turbulent elements in Kashmir Nuru-ud-din returned to Kabul leaving the administration in the hands of Buland Khan Bamzai. During Buland Khan's regime (1763-65), Shia-Sunni riots occurred in which Shia suffered much. In the next five years six Governors followed one another in quick sucession. Amir Khan Jawansher built a number of bridges

and buildings. He was succeeded by Karimdad Khan who ruled with an iron hand. His soul was to collect money from every Kashmiri. Azad Khan and Madad Khan surpassed Karimdad Khan in committing atrocities upon the people. A number of his successors who enjoyed this office for short periods acted almost similarly. Mir Hazar Khan in 1793 treated Pandits and Shias harshly. Some of the Pandiths leaders were sown in gunny bags and thrown into the Dal Lake to be drowned. Ata Mohammed Khan Alkozai declared his independence as the sons of Ahamd Shah Durrani were engaged in an internecine war. As Ata Muhammed Khan of Kashmir was not paying any tribute to Kabul, Fateh Khan, Wazir of Afghanistan, was angious to expel Ata Muhammad Khan and seize Kashmir for himself. But he did not consider himself strong enough to achieve this object. Consequently he made a pact with Ranjit Singh who agreed to contribute 12,000 soldiers for the conquest of Kashmir. In return the Maharaja was to be one third of the plunder of the valley estimated at one crore and twenty lakh in total, one third of the jewellery and one third of its territory. The combined armies advanced upon Kashmir in 1813. The Sikh troops were in command of Diwan Mohkamchand. Kashmir was seized Ata Muhammed fled away. Fateh Khan showed no willingness to part with one third of the promised cash, jewellery and territory.

After the explusion of Ata Muhammed Khan, Fateh Mohd. Khan appointed Muhammad Azim Khan, Governor of Kashmir. In 1814 Ranjit Singh made an attempt to conquer Kashmir, but failed. Soon after however, Azim Khan's repressive measures resulted in a sharp fall in

revenues. In order to set the administration he entrused the collection of revenue to Birbal Dhar, Mirza Pandit Dhar and Sudh Ram Safaya, as fate would have it there was a failure of crops and Birbal Dhar's collections fell short by a lakh of repees. Birbal Dhar, therefore fled to Lahore to seek the help of Ranjit Singh in throwing off the Afghan yoke. Muhammad Azim Khan had retired to Kabul with the treasure and the best contingent of troops. Ranjit Singh's best general, Mizsar Diwan Chan, led a strong force through the passes into Kashmir, Jabbar Khan, put forth through resistance. But he was overpowered and Kashmir became a part of the Sikh dominions on 1819. The chapter of Afghan rule in came to an end for good.

### Sikh Period (1819-46)

The defeat of Jabbar Khan's forces at the hand's of Sikh army in 1819 marks end of an epoch and beginning of the Sikh period. In Kashmir Maharaja Ranjit Singh had consolidated his kingdom in the Punjab. In order to secure his boundaries for the north he wished to conquer the valley of Kashmir. During the period, it was ruled over by the Afghan Governors of Kabul. The Afghan rule was very unpopular with the Kashmir. The Afghans specially were very harsh to the Kashmiri Pandits. Jabbar Khan who was placed incharge of administration in Kashmir ruthlessly persecuted the Pandits. As such the Pandits waited for an appointment to make an end of the Afghan Rule in the Kashmir. The Sikh Kingdom had established itself on solid and firm ground. As such Bir Dhar, one of the Pandit nobles decided to approach Maharaja Ranjit Singh. Keeping his wife and daughter-in-law under the custody of one Qudus Gujwari, he fled to the Punjab.

He invited the Maharaja to drive away the Afghan rulers. Ranjit Singh has failed in his two attempts to capture Kashmir. In 1819 the Sikh entered the Kashmir under leadership of Misra Dewan Chand and Phula Singh Nihang. As has been the practice with the victorious forces, some miscreants indulged themselves in loot, arson and killings of Kashmir muslims. However to restore the conditions to normalcy, and to handle the administration of the Valley, Dewan Moti Ram was appointed Governor and Birbal Dhar as the Agent for collection of the revenue fixed at 53 lakhs of rupees. Octroi and other cesses were formed to Jawahir Mal for 10 lakhs.

First in the rank of Governors of Kashmir under the State, Diwan Moti Ram could not come upto the expectation of the Maharaja. He failed to make the Kashmiris reconcile with the new order. Cholera broke out and it took a heavy toll of life exposing the people to miseries. This resulted in poor collection of revenue and thereafter he was recalled to Lahore and Hari Singh Nalwa was appointed in his place. He found masses in disappointment and revenue of the State in arrears. As his position demanded, he occupied himself effectively to collect revenue. He found the State poor in the uniformity of currency, which had adverse effect on trade and transactions. He, therefore, introduced a new currency known as "Hari Singhi Rupaya". He introduced social and economic reforms, abolished the system of begar and directed his attention to the development of agriculture, rehabitation of shawl and papiermachie industries and extension of saffrom cultivation. He advanced loans in cash and kind to shawl weavers and ordered reduction in the land revenue. He

introduced standardised weights and measures, which facilitated the local and inter-provincial commerce and exchange and gave a fillip to economy. Even during this period there were currents and cross currents of different factions which disturbed the calm surface of administration.

Hari Singh Nalwa was recalled at Lahore and Dewan Moti Ram was given a second term of governorship of Kashmir. Having incurred the displeasure of the Maharaja he was dismissed as Governor and was succeeded by Dewan Chuni Laib. He could not pull on with Gurmukh Singh, the Chief Collector of Revenue. As a result of this there was a drop in the revenue and administrative disorder. This caused his recall. He was succeeded by Dewan Kripa Ram and Sheikh Ghulam Mohi-ud-din was appointed to assist him. The Diwan took least interest in it and instead entrusted the administration to the Sheikh and engaged himself in pastimes and enjoyments.

Sheikh Chulam Mohi-ud-din took some effective measures for public welfare. To ensure security of tenure to the agriculturists, he introduced a revised system of farming. He encouraged shawl weavers also and afforded them opportunities of progress. When Kashmiris were carving out ways for their betterment, they were caught in a catastrophe in the shape of terrible earth shocks followed by cholera. This natural calamity took a heavy toll of life and shatterd the economy of Kashmir.

These man-made and natural calamities resulted in poor collection of revenue and worsening the conditions of the population. Diwan Kripa Ram was immediately recalled at Lahore, and as a stop gap

measure the administration was handed over to Behman Singh Ardali, during whose period people had to suffer once again from famine. He was succeeded by Kanwar Sher Singh.

Maharaja Ranjit Singh appointed Sher Singh, his reputed son, as Governor of Kashmir with a view that he would sincerely carry out his instructions so far as public welfare was concerned. With his negligence, the people were left to their lot. They also became victims to great famine due to untimely heavy snowfall and perished in great numbers. Sher Singh was removed from Governorship of Kashmir. This time, the Maharaja appointed Mehan Singh as Governor of Kashmir.

The new Governor tried to give peace and tranquility to the people. When he came to Srinagar, he found signs of distress, caused by famine. He took immediate steps to bring life to normalcy. He imported the system of land ownership, tenure and assessment and got it recorded on spot. Finally, all aspect of rural and urban wealth were recorded in a manual known as *Dasturual Amal*. He rehabilitated shawl industry which had previously received a get set-back.

The death of Maharaja Ranjit Singh in 1839 left the Sikh kingdom in shackles and bloody dramas polluted the political atmosphere of the Punjab. The confusion that siezed the Punjab affected Kashmir also. The Sikh army in Kashmir found an opportunity to claim their arrears. Mehan Singh failed to handle the problem diplomatically and afforded an opportunity to the Sikh soldiers to hatch a conspiracy against him. They murdered him in cold blood with an idea to install anyone of

their brothehood as Governor. The people suffered heavily during this period at the hands of rebellions Sikh army.

Maharaja Sher Singh, the ruler of the Punjab at that time, deputed Gulab Singh with a strong force to quell the army. The mutinous army was defeated and the governorship was, this time entrusted to Shailkh Gh. Mohi-ud-din.

Well acquainted with the Kashmiris Sheikh Ghulam Mohi-ud-din based his governorship on the secular lines in order to win the public in general. Kashmir would have maintained the progress under the enlightened governorship of Sheikh Ghulam Mohi-ud-din but for instability of the Lahore Court and the British intervention in the frontier. As the chances became bleak and his death changed the politics, throwing Kashmir into confusion.

Sheikh Ghulam Mohi-ud-din was succeeded by his son Sheikh Imam-ud-din as Governor of Kashmir. A man with good intelligence and education would have proved a successful but the turmoil in the politics of Lahore, prevented him from effecting healthy changes in his administration.

The Sikh army had become turbulant and as such a problem for the Sikh kingdom. The British activities also alarmed the ruling junta, headed by Rani Jhindan, the mother of the child Dilip Singh. The army was ordered to march against the British forces mased on the Sutluj. The defeat of the Sikhs by the British resulted in the sale of Kashmir to Raja Gulab Singh. But the forces in Kashmir did not surrender to the Dogra army and the Maharaja had to seek the British assistance. The news

of the British army harrassed the Governer whose *jagirs* in the Jullander and Doab were confiscated. This compelled him to leave Kashmir for good. And Gulab Singh became the Maharaja in 1847, thus making thereby an end of Sikh rule in Kashmir.

### Dogra Period (1847-1951)

Raja Gulab Singh of Jammu who was feudatory to the Sikh Kingdom of Lahore wanted to cultivate friendship with the British, for he foresaw in their rising power sure chances of his own exhaltation. He wanted to extended his principality and enhance his prestige by becoming an independent sovereign himself. The British on the other had their own aims and objects. By establishing a friendly power in the rear of the Sikhs, they wanted to weaken them and annex their territories. There is ample evidence to prove that the Raja was in league with the British long before the sale of Kashmir to him in 1846. The death of Maharaja Ranjit Singh in 1839 and subsquent weakness of the Lahore semented the bound of friendship between Raja Gulab Singh the British because in it, both foresaw their own gains. The Raja became a strongally of the British. During the Anglo-Sikh conflict, he declined to interfere on the pretext of remaining neutral and after some time took side of the British when Sir Henry Lawrence negotiated a bargain with him.

Through the Treaty of Amritsar 1846, the East India Company made over to Raja Gulab Singh in his independent possession "all the hilly and mountainous country with its dependencies, situated to the eastward of the river Indus and westward of the river Ravi", for an amount of Rupees

seventy five lakh. Thus Kashmir became a part of the modern State of Jammu and Kashmir in 1846 A.D. under Maharaja Gulab Singh.

The above shows that the sale of Kashmir was a shadowy deal, conducted by the British. It was simply a political gift and for political reasons. The British desired to curb the revolting spirit of the hilly chiefs, as well as retard any aggression from the 'Chinese-Gurkhas and Afghans' and this could easily be done by keeping their tested and trusted ally in the north of India. The British did every thing to settle the affairs for Gulab Singh, so that he could govern in peace. But they had to face difficulties in the hilly area, where the uprising was in full swing. The tribesmen of Hazara had risen against the Dogra ruler. Gulab deputed Dewan Hari Chand, with a large army to suppress them but failed. Under such conditions Gulab Singh felt that he could not indulge in such costly wars with the tribesmen. He requested the British Government to take over Hazara, which was agreed to by the Governor General, who favoured him with the territories of Kathua and Suchetgarh instead of Hazra. Thus, by the middle of the nineteenth centruy, was formed the State of Jammu and Kashmir, under the protection of the British Government. The Treaty of Amritsar did not mention anything about the internal administration of the State and the Maharaja was left to do whatever he liked.

The first batch of the British officers, who had come to establish Gulab Singh as the de-facto ruler of Kashmir, tried to setright the administrative machinery, which had fallen into pieces during the turmoil. Important measures were taken by these

officers with regard to the control of prices, grant of rations to the citizens and fixation of pay for the officials. Side by side survey parties were deputed for delimitation of the boundaries and collect intelligence reports.

Gulab Singh had only two aims in life and these were "zamin and zar". By his loyalty to the British, he had obtained the regions of Jammu, Kashmir, Baltistan & Ladakh. He was not satisfied with it. As such at the outset of his reign, he confiscated all unregistered jagirs and declared that all land in his subjugated territories of Kashmir and frontier illagas belonged to him and the owners or the tillers of land were simply tenants-at-will. This is one of the instances of the differential treatment that the Kashmiris received under the Dogra rule. This was the first time in its history that the Kashmiris as well as the people of frontier illaqas lost ownership of their own lands. It was left to Maharaja Hari Singh (1925-1947) to grant proprietory rights to the owners of land. In order to do work on behalf of the Government, he fixed a number of men in each village to do begar or forced labour on the back and call of the officers. Young and old were dragged like slaves out of their huts and against their will to carry loads for the officials and the Government. These unfortunate people, who were dragged from their homes and families to 'trudge' for months perished of hunger and thirst on the road side of died of cold on the snowy passes. The next step, which the Maharaja took was to fall upon the savings of artisan especially the shawl weavers. He imposed heavy taxes on this industry and imposed other duties such as a poll tax of Rs. 47.00 per annum on each shawl weaver; and in order to ensure a

constant flow of income, he did not allow workers, whether half blind or full blind to leave his loom, without a substitute. He also charged an advoleram duty of 25 per cent of the cost. In face of such oppression, the workers started fleeing from the valley. Gulab Singh imposed tax on every shop at Rs. 12/- per annum and Rs. 60/- per annum for new shops. Accordingly the owners of the shawl factories as well as workers were greatly agitated and made the following demands in June 1847.

- a. The various kinds of taxes, such as Baj, Nazarana etc. be reduced;
- b. the wages of the labour be fixed;
- c. the Government should establish a rule of law in respect of this industry and codify it.

On 12th June, 1847 they presented their grievances before Taylor and he got annoyed. The workmen struck work and set out for migration to the Punjab in large numbers. The Maharaja, who was bend upon making his power felt suppressed their uprising with an iron hand. As 4,000 workers had set out for migration outside the State, the Maharaja got alarmed and announced new strict rules for the workers. Out of fear, the residents of a few villages fled away towards the hills. On the whole the people starved and it aroused misgivings in the minds of the British Government about the internal administration of Gulab Singh and Lord Hardinge asked the Maharaja in 1848 to effect necessary improvements in his administration.

It has been mentioned earlier that the Maharaja declared himself as the onwer of all lands, forests and mountains and did not allow proprietory rights to the owners. The land was held by his subjects in the capacity of the tenants, for which they were required to pay land revenue to him. As such the Maharaja attached grerat importance to the land revenue which was the major and the main sources of income to him. Land revenue was fixed and collected by the Zaildars of villages, for which they were paid by a cess of 1 ½percent of gross produce of the land. During the governorship of the Shaikh Iman-ud-din, the total revenue of Kashmir amounted to Rs. 33,92,000.00 but during the first year of the rule of Gulab Singh, it was to Rs. 84,30,000.00, nearly three times more than the previous figure. This would show the zeal, with which extortion of money was practised in the early period of the Dogra rule. Numerous other taxes, were to be paid by the masses. Even the sale proceeds of houses were taxed at an exorbitant rate of 50 per cent. Strongly enough, the office of the grave digger was also taxed. Without going into details, it may be said that every thing save air and water was taxed by the Maharaja.

## Ranbir Singh (1857-85)

Gulab Singh died at Srinagar in August 1857 Sawan 20, 1914. He was succeeded by his only surviving son, Ranbir Singh. The new Maharaja was popular with his people and was also zealous for reform. But he was handicapped by the lack of his father's strength of will and non availability of honest and capable officials. From the outset he thought about the extension of his territories. He could not proceed towards the south, for it would bring him in clash with the British, who had extended their sway right upto Peshawar. He had no option but to look towards the north and fish in the

troubled waters of the Central Asian Khanates. The first thing he did was to train a batch of persons, who could go to the Central Asian countries. For this purpose he established the Russian Language School, at Srinagar, the first of its kind in India, where Russian and other languages were taught. The students had to learn and write the Russian language. He sent his agents into Central Asian Khanates, who could report to him about the events prevailing there.

It is clear that the British Government were not idle spectator of the affairs prevalent in Central Asia and it had employed its agents to work in that vast region. It was in 1872 that Haji Tora reached Srinagar as the first envoy of Yaqub Khan, the Amir of Kashgar and Yarkand. The Maharaja directed him to the viceroy for, political discussions. This event excited the British and they began to cast doubts on the future designs of the Maharaja. They put a stop to the 'leap forward policy' of Ranbir Singh. He was told to behave as a ruler of the native State, subordinate to the paramount power, existence whereof depended on the will and pleasure of the Governor General.

The reign of Ranbir Singh is also noted for a great military activity and developments in his relations with the British Government of India which profoundly influenced the subsequent history of Kashmir.

After making ample preparations, and equipping his army with arms, ammunition and provisions, Ranbir Singh deputed a huge force for the conquest of Gilgit. By 1860 Gohar Aman had died and there was

no able leader to combine the strength of the tribal Cheifships against the invader. The Dogra forces under Col. Devi Singh had no difficulty in capturing the fort of Gilgit. Using it as a base, he proceeded to Yasin and carved out a buffer State of Punial, between Gilgit and Yasin and nominated Isa Bhadar as its ruler. Thus a faithful feudatory was planted right within the tribal territory of Dardistan. This policy proved fruitful for the Maharaja. The whole of Dardistan lay divided at the mercy of the Dogras. The Maharaja sent several expeditions against the frontier tribes on the north-west. As a result of these, varying degree of control come to be established over Ghilas, Ponial, Yasin, Darel, Hunza and Nagar by the end of 1870. Gilgit was finally reduced in 1860.

Russia seized Panjdeh, an Afghan outpost in 1884 and fear as well as mistrust of the Russian manoeuvres across the Pamirs continued to disturb the British. While the Maharaja wanted to keep the valley of Kashmir detached from the rest of the country, the British Government Isa wanted to connect it. As Kashmir had acquired an importance in the context of Anglo-Russian Rivalry, the question of developing road communications, attracted the first attention of the British. It was necessary to have roads to fortyfy the military position on the frontiers, as well as resist, if necessary an attack from Russia. In 1877, therefore, an agreement was reached with Ranbir Singh for the establishment of a Political Agency at Gilgit. It is evident that the British were eager to have a net work of communications on the north western frontiers of India. It was hoped that these routes ultimately, would lead them to Central Asia.

In order to encourage trade and industry, the system of taxation was over-hauled and means of transport and communication was improved. Thus, while tax on shawl manufacturers was reduced, a number of imposts were altogether abolished. Postal arrangements were made more efficent. Formerly all the postal charges were made only in cash on the spot. Now postage stamps began to be used. The number of stages between Jammu and Srinagar were considerably increased. It enabled the runners to take the letters from one end to the other in only 25 to 30 hours. Postal services between Srinagar and Muree were also now introduced and letters were delivered within 72 hours.

The British, not only improved transport but other means of communications also. Telegraph lines were laid down between Rawalpindi and Srinagar. The line was extended from Srinagar to Dras in 1882 and from Srinagar to Gilgit in 1883. Side by side, postal system was improved in the territories of the Maharaja. After Gilgit, was finally subjugated in 1860, it was decided to connect it to Srinagar by a telegraph line. But during the reign of Ranbir Singh, the line could be laid only between Bandipur and Guraz. Telegraphic links were established between Srinagar and Jammu as well. Many old bridges were repaired and some new ones were also built over the Jhelum in Srinagar, Baramulla and Anantnag. By building of the Kohala Bridge in 1870, the postal mail service started to run between Srinagr and Rawalpindi and trade between Central Asia and the British India was carried on through the State territory. But the imposition of heavy transit duties by the Maharaja's Government greatly hampered it. In 1863

Ranbir Singh agreed to reduce these duties. In order to ensure effective supervision over the Central Asian Trade, the Governor General sanctioned Rules regarding import of the British products into Central Asia, via Kashmir. It was notified that no custom levy will be imposed on merchandise imported into Kashmir and Central Asia from the British India and all products, henceforth, shall be sealed at Calcutta, Bombay and Amritsar. These Rules were notified in the Gazettee of India dated 6th July, 1874.

Trignometrical survey of the State, which had been commenced in the reign of Gulab Singh, was now brought to a completion and map of the Valley and surrounding mountains was prepared. The work of survey and determination of the boundaries was completed. The survey parties were followed by traid and religious missions in Kashmir. The influx of the British were continued till 1852 when Major Megregor was for the first time formally appointed to stay at Srinagar and look after the foreign visitors. The Maharaja protested but in vain.

The Maharaja divided the Valley of Kashmir into six Wazarts, Sharih-i-Khas, Anantnag, Shopian, Pattan, Kamraj, and Muzzaffarabad. In order to streamline collection of taxes on land an attempt was made to assess the land revenue at a fixed rate. Now stapples were introduced into the country and money was freely spent on sericulture, hops, vines and presses.

Ranbir Singh was a patron of arts and letters. He established a big library at Jammu and a translation bureau for translation of Persian, Sanskrit and Hindi manuscripts.

For the physical and moral uplift of the people, a number of medical dispensaries and schools were opened. He tried his best to popularise the new alphabet for Dogri.

Ranbir Singh introduced many reforms in administration. The administrative set up was reorganised into three departments; Daftar Diwani, Dafter Nizamat and Dafter Jongi and the Military Department. Each department was put incharge of minister. They functioned under his direct control and were responsible to him alone. Amongst Ranbir Singh's achievements the most notable was the introduction of a uniform legal system in the state and the establishment of regular courts to administer justice. He got a penal code, Ranbir Dandh Bidhi based on the Indian Penal Code, promulgated in Jammu and Kashmir State. Law regarding criminal procedure and civil procedure was codified and consolidated. The Maharaja however, continued to be the final arbiter of justice. "Justice was inexpensive and it required only half a rupee worth of stamp to have a case heard by the Maharaja. He would examine and sharply examine the witnesses and often refers the matter to a magistrate for investigation". Indeed the administrative structure was still indiginous and continued to broadly based on the personal rule of the Maharaja.

The closing years of Ranbir Singh's reign were darkened by the ravages of the great famine of 1877-79. In 1877 rain fell so heavily for three months that the crops were completely ruined. A number of villages were devastated and trade came to a standstill. The Maharaja tried to alleviate the sufferings of the people, but his efforts were greatly thwarted by his un-scrupulous officials. The loss of human life was,

therefore, enormous. To prevent the rigour of famines in future, Ranbir Singh started the construction of a cart road to connect Srinagar with Rawalpindi. At the same time considerable attention was given to digging of canals for irrigation.

# Pratap Singh (1885-1925)

Ranbir Singh passed away on September, 12, 1885 and was succeeded by Pratap Singh, the eldest of the three sons.

From the beginning of his rule, Pratap Singh felt suspicious that some intrigue was going on against him. As such, he looked towards the British for support, but as we will see later, it did not come from them. Rather he was forced to abdicate through an intrigue sponsored by the British Resident in which his brother, Amar Singh, played the part of an arch traitor. The Maharaja was told that he had a difficult task before him and as such he should consult the Agent of the Viceroy, "at all times and be guided by his advice", in carrying the views of the Viceroy in execution. It clearly meant that the Maharaja had to carry out the orders of the British Resident in Kashmir, who had to watch even beyond the northern frontiers of India.

Only about three years and a half after his accession, Pratap Singh's powers were transferred, under the orders of the Government of India, to a State Council. The latter was presided over till 1891 by the Maharaja's youngest brother, Raja Amar Singh, and thereafter by Pratap Singh himself. In 1905, however this Council was abolished and the Maharaja was partially restored. During the period from 1889 to 1905 the over-all control of the State administration remained in the hands of the

British Resident.

The British Resident started reorganisation of civil administration in 1895 and reorganised all departments by 1903. The Resident put British officers in charge of important Departments and most of them worked very hard. One of them was Walter Lawrence, who carried land settlement and revenue assessment in the valley. In Kashmir, the land was regarded as the absolute property of the Maharaja and every year allotments were made to the cultivators. In 1859, the country was parcelled out among Rardars, who were land agents of the Maharaja, with every large powers to collect largest amount of grains for him. A Rardar was assisted by a shakdar, who kept watch and ward of the crops. Then there used to be Szawal who was the inspecting agency for many villages. When the harvest time came, the Platoons of soldiers, known as Nizamat Palton were sent to each and every village and exort more and more produce from the cultivators. Of almost proportion, and his numerous agents and officers took the rest. For the first time permanent hereditary occpancy rights were bestowed, on those who agred to pay the assessment fixed and entered in his or her name. But this right of occupancy was alienable either by sale or mortgage. This meant that a cultivator was not the owner or the proprietor of his field.

The new assessment provided payment of land revenue partly in cash and partly in kind. Futher begar or forced labour and many officials or unofficial exactions known as rasoom were abolished. At that time, fruit trees, brickbark voilets, hides, silk, saffron, hemp, tobacoo, waternuts and paper were treated as State monopolies

and farmed out to the Pandits. The right to legalise marriage was farmed out and the office of the grave dagger was also taxed. Prostitutes were taxed, and everything, save air and water was brought under taxation. The new settlement brought an end of all this inhuman taxation. Settlement operation were conducted in Baltistan and Ladakh during 1901 and 1904.

The land settlement give much needed security to the cultivators and became responsible for their increasing prosperity. The revenue of the State also increased by more than 100 per cent. Begar abolished officially by State Council in 1891. Under the able guidance of the Resident, progress was achieved in all directions. A meteorological observatory was established at Srinagar in 1890 and rains gauge were established in all principal stations in the State. Within a span of five years, meteorological observatories and rain gauge station were established at Jammu, Ramban, Kishtawar, Punch, Domel Skardu, Gilgit, Leh, Kargil, Dras, Anantnag and Banihal.

During the reign of Pratap Singh, Kashmir was greatly transformed. And no other factor contributed so much towards this end as the improvements effected in the means of transport and communication. The first major step was taken in 1890 when the Jhelum Valley Cart Road, from Kohala to Baramulla was completed. It was later extended to Srinagar in 1897. In 1922 another great highway, the Banihal Cart Road, was thrown open to the Public traffic. It connected Srinagar, the summer capital, with Jummu, the winter capital of the State. Besides these, many feeder roads in the Valley and those connecting Srinagar with Gilgit and Leh were also completed.

It was in the field of education that the British left an important impact. They established the first English School in the State which followed the university syllabus. The same pattern was copied by the schools, which were established by the State under the directions of the Resident. English was introduced in the State Schools in 1886. But the growth of the education was very slow. "Out of a population of 52,576 Hindus only 1,327 are receiving State instruction, while out of a population 7,57,433, Muhamedans, only 233 obtains any benefit from the State Schools. These figures also show that though the Hindu form less than 7 per cent of the population, they obtain maximum benefit of the education bestowed by the state." This was the state of affairs in 1891, and accordingly the scheme of studies prescribed for the school was improved and village schools were established.

However, the people of Kashmir had also to pass through some very trying times during the early years of Pratap Singh's rule. The cholera epidemics of 1888, 1892, 1902, 1906 and 1910 took a heavy toll of life. The great floods of 1893 and 1903, and the fires of 1892 and 1899 also caused considerable loss. The people suffered heavily due to floods and fires of 1892 and 1899. A great number of people died of starvation combined with the hoarding of foodgrains resorted to by the local traders during the First World War period of 1914-18 led to an acute food shortage. As a result, the price of unhusked rice, and the staple food of the people of Kashmir, rose from Rs. 3 per Khawar (192 lbs) in 1916 to Rs. 24 in 1921. Various measures initiated by the State Government to deal with the situation ended in a failure. Ultimately, it was decided to collect a part of the land revenue in kind and to distribute the rice thus collected to the inhabitants of Srinagar at cheap rates. Thus came into existence the Food Control Department of the State.

# Hari Singh (1925-47)

Pratap Singh left no issue of his own when he died on September, 1925. Hence he was succeeded by his nephew, Hari Singh, son of Raja Amar Singh.

The campaign of progress first launched by Ranbir Singh and then systematically pursued under Pratap Singh was carried further by the reformative spirits of the new Maharaja. In less than six years, laws were passed which over-hauled almost every department of the State. Hari Singh initiated a vigorous policy of reforms. Right on the occasion of his Raj-Tilak, he announced grant of various rights and concessions to his subjects. Immediately after, reforms were introduced in the revenue administration of the state. A constitution was promulgated in March, 1927 under which the civil administration was entrusted to a Council of 6 Ministers. The Maharaja presided over the Council. A special commitee was appointed to recommend reforms in the financial administration, organisation of various departments and recruitment to State services. An Anti-Corruption Enquiry in Government Offices recommended ways and means to eradicate it. In March, 1928, Hari Singh appointed a High Court of Judicature for the first time in the State.

Simultaneously the public opinion was gradually getting organised in the State and movements for greater economic opportunity and security, political liberty

and social justice were gathering support. Both the Kashmiris and the Dogras of Jammu calamoured for more representation in Services. As the State Administration was in the hands of outsiders, the Maharaja promulgated the State Subjects Act, so that the interests of the local people could be safeguarded against outsiders.

As the Muslims of Kashmir had taken to the western education very late, the definition of the hereditary State Subject brought little good to them. Forming on over-whelming majority, they still lagged behind other communities in regard to their representation in the State services. In 1929, therefore, some prominent members of their community approached the Government to reserve a number of posts for the Muslim. The Government, however, refused to admit their places. The resultant discountentment ultimately led in July, 1931 to mess upsurge of people. Subsequently anti-Government agitations also took place at various places in Kashmir and Jammu. Many Kashmir Muslims were jailed and turned out of the State. A few dozen Muslims died due to military and Police firings. It was at this juncture that Sheikh Mohammad Abdullah, emerged as a leader of the masses and continued to influence their desting. During next 50 years or more, inspite of his best efforts the Maharaja could not stem the tide of seething unrest. The All Jammu and Kashmir Muslim Conference as a Muslim organisation which sought to uphold and protect the rights of Muslims in the State, played a leading role in the agitation. The agitation however, created a deep impression on the Maharaja. After a short span of repression, the Maharaja swung back to a more rational and positive attitude. The State Government appointed,

in November 1931, a Commission, presided over by Glancy, an officer of the Foreign and Political Department of the Government of India, to enquire into the grievances of the Muslims and other communities also. While the Glancy Commission were in progress, a Constitutional Reforms Conference was convened by the Government to examine the issue of further constitutional reforms. The Glancy Commission recommended a "fair and adequate representation in services to all the communities, grant of freedom of press and platform, return of the confiscated Muslim religious sites and Mosques and establishment of a representative Assembly. The Maharaja readily accepted these recommendations. But this failed to statisfy the majority community. Now they decided to continue their struggle for the achievement of their rights in a more organised manner, for achieving other civil and political rights.

In accordance with the recommendations of the Constitutional Reforms Conference and the Franchise Commissions the Jammu and Kashmir Regulation No.1 of 1934 was passed by the Maharaja. The Act provided for the establishment of an Assembly, to be called, the "Jammu and Kashmir Praja Sabha." The Assembly was to consist of 75 members of whom 33 were to be elected. Franchise carried high qualifications and only 6 per cent of the people became entitled to vote. The Sabha was empowered to ask questions, introduce resolutions and legislate on such matters only as were specified for its purview. Power to legislate with regard to the rest was reserved by Hari Singh for himself. The Sabha was also empowered to discuss the State budget but was vested with no

powers to spend any portion of the revenues. The Praja Sabha which had only recommendatory powers, originally consisted of 75 members - 12 Government officials, 16 State Councillors, 14 nominated and 33 elected members. The last named category included 21 Muslims, 10 Hindus and 2 Sikhs. At least, the Maharaja had agreed to grant partial representation to all communities in the State. But, still he retained all law making powers with himself. The Maharaja promulgated the constitution Act of 1939. Under the provisions of the Act, the executive authority continued to be rested in the Maharaja. In civil administration he was to be assisted by a Council of Ministers. The Prime Minister was to be the President of the Council. The Council was to hold office during the pleasure of the Maharaja and was responsible to him alone. The Council was empowered to promulgate orders and ordinances in case of emergencies and when immediate legislation was necessary.

It goes to the credit of Hari Singh to introduce many schemes of public welfare and utility. During his reign, special stress was, however, laid on the measures to protect the agriculturists. Thus, under the Agriculturists Relief Act, a debtor could bring his creditors to a court of law for settlement of accounts. This freed the peasants from the rapacity of the money lenders. The Land Alienation Act forbade the transfer of agricultural land to the non-agriculturists. The agriculturists also acquired the proprietary rights and exemption from the payment of such dues as Nazrana and Malikana. If they wished to effect improvements in their lands, they could get from the Government loans on easy terms. The village communities who had no villages commons were allowed to occupy the *Khalsa* land equal to their holdings. The term of the land settlement was extended to forty years. Begar of forced labour was completely abolished.

The Maharaja accepted all the recommendations of the Glancy Commission and issued order for their implementation. But most of his good their intentions were sabotaged by the Pandit Community, which controlled all departments of the Government.

In March 1946 the British Government sent to India the Cabinet Mission which proposed a Federal Union of India. In May the same year the National Conference launched on the pattern of Quit India movement of 1942 a Quit Kashmir movement against Maharaja Hari Singh. The State Government tried to suppress it and arrested all political leaders.

By now the British had made up their mind to Quit India. They announced on June 3, 1947 the Mountbatten Plan which envisaged the partitioning of the country into two Dominions of India and Pakistan. The Indian States were allowed to accede to any of the two Dominions. The Maharaja was thus faced with another problem; he was required to decide whether he should join India or Pakistan. But he could not come to any decision. To help him in the matter, Mountbatten, the last British Viceroy to India, flew to Srinagar on June 19, 1947. Still the Maharaja remained undecided. On August, however, he tried to enter into a "stand-still agreement" with both India and Pakistan. While the former hesitated, the latter accepted this arrangement two days latter. In the meantime, the

actual partition of India took place on the night of August 14-15, creating two countries of Pakistan and India.

It seemed that Hari Singh had succeeded in gaining time to come to a final decision on the question of accession. Kashmir was passing through a crises. In September 1947 the State came under an economic blockade when Pakistan suspended supplies of all the essential commodities to the valley. On the 28th October, 1947 at the instance of Pakistan, a large number of tribesmen equipped with modern weapons began invading Kashmir from the side of Muzaffarabad. This compelled Hari Singh to join the Indian Union and ask for India to render immediate military aid. The next day a bath of the Indian forces was flown to Srinagar. By now the invaders had already reached Baramulla, the Indian forces fought a successful battle with the tribesmen within five miles of Srinagar. And by the end of March 1948, the latter were pushed back from a major portion of the State territory. Finding the tribesmen in a hopeless condition, Pakistan's regular army also marched into Kashmir to help the former. As such the Government of India presented a case against Pakistan in the United Nations.

In the meantime Shaikh Mohammed Abdullah had been set free and an Interim Government of the State with him as the Prime Minister had started functioning.

Drive against the invaders continued till January 1,1949 when a cease-fire was declared at the intervention of the Security Council of the United nations. This left Muzaffarabad, Gilgit, Mirpur and a part of Punch with the invaders under an over-all control of Pakistan.

While the Kashmir question lay before the World body, Hari Singh went into Voluntary exile and his son, Karan Singh, took over as Regent of the State on June 20,1949. On the authority of the latter's proclamation of May 1951, elections to the State Constituent Assembly were held. There won for the National Conference all the 75 seats. Because the elections admittedly were not free nor fair only one party fought the elections. In its very first session of October 1951, the Constituent Assembly abolished the heriditary rule of the Maharaja. With this the Dogra period came to end in the State, in 1951.

# III

# **PEOPLE**

he State of Jammu and Kashmir registered 59,87,389 persons in 1981. The distribution among the three regions of Jammu, Kashmir and Ladakh was highly uneven, as Ladakh division registered only 2.24 per cent of the State population as against 43.51 per cent of the State area. On the other hand the Valley of Kashmir registered 52.39 per cent of the State population against only 7.17 per cent of the State area. The region of Jammu registered 45.39 per cent against 11.83 per cent of the area. High concentration of population was found in Jammu District followed by Srinagar, Anantnag and Baramulla. Least population was found in the Districts

According to 1981 Census, the total population of Kashmir Valley was 31,34,909, of which males constituted 53.27% and females constituted 46.742%. In 1835, the population was calculated not to exceed two lakh persons. Again, in 1869, the population was calculated to be round about three lakh persons. In 1873, Bates recorded the population of the State to 4,02,700 persons. The figure is more authentic than the previ-

of Kargil and Ladakh.

ous calculation when only the urban population was actually counted and the population of rural area was based on rough estimation.

The concept of census was, however, introduced for the first time in Kashmir in 1873 when a rough enumeration of the people was carried out. The main cause of the unreliability of the calculation was the approximate calculation of rural inhabitants whose number fluctuated rapidly due to famines and diseases which not only caused death of lacs of people but also lead thousands of families to migrate to the



Balward and Dal Lake

plains of the Punjab. In 1879, a number of villages to the north were entirely deserted, whole villages lay in ruins, and were tenantless, the city itself was half destroyed. It was not likely that more than two fifths of the people of the valley survived.

TABLE 3.1

Year	Total	Male	Female
1901	1,028,719	547,320	481,399
1911	1,146,225	612,090	534,135
1921	1,241,612	669,248	572,364
1931	1,387,892	750,539	637,353
1941	1,526,489	827,080	699,409
1951	1,712,964	925,050	787,905
1961	1,899,438	1,023,038	876,400
1971	2,435,701	1,317,723	1,117,978
1981	3,134,701	1,699,400	1,435,509

The statistical data provided by 1891 Census in regard to population of the valley may be taken as accurate. The Census Report remarks that the population of city as shown in 1891, was doubled during the period of 12 years, *i.e.*, from 1879 to 1891. The cause of this rapid growth in the population was due to the reasons that the people of the rural areas migrated to the city and the rate of progeny among Kasmiri was high.

After the Census of 1891 the census operation in Kashmir were taken in hand every ten years except 1951. Table 3.1 will show the statistical figure of population in Kashmir from 1901 to 1981.

### **DENSITY OF POPULATION**

The State ranks 10th and 15th in respect of a area and population respectively when

compared with other major states in the Indian Union. Therefore, the density per square kilometer of the area is also low. The valley was sparsely populated about half a century ago. The rapid growth in the population of the valley and lower rate of deaths as compared to previous periods, has caused its density to be higher than that of the State as a whole. While the density of population of the State stands 26 persons per square kilometer as per the Census of 1961, the density of population of valley is 126 persons per square kilometer. The low density of the population of the State is however, due to environmental constraints, like harsh topography, in-accessibility, severe cold climatic conditions. Moreover social and technological development is still in the infancy stage, limiting the development of economic activities, throughout the State.

Sex Ratio: The male population of the valley is more than that of the female population. The cause has been that the people welcomed male children instead of female children. The infant death rate in the valley was more for female infants, than those of male infants. Though the birth rate of female children was comparable to or ever more than that of male children, the population of males remained always ahead to those of females.

In addition to this, the child marriage and death during expectancy are also the reasonable causes of the less number of females in comparison to male population.

Rural Urban Drift: There has been a constant drift of rural population to urban areas. There are various causes of the drift of population. The city life in the valley is easier and more comfortable than the village

TABLE3.2

Distributional Pattern of Urban Population

District	No. of Towns	Urban Popu- lation	%age of Urban Population to the Total Pop.
1. Srinagar	2*	570,195	80.50
2. Budgam	1	51, 885	14.13
3. Baramulla	6	89,766	13.40
4. Anantnag	8	70,286	10.71
5. Pulwama	4	36,279	8.98
6. Kupwara	2	9,688	2.95

life. Moreover there are more and leather avenues of work in cities of forms than villages.

The employment in government services also attract the villagers. As a matter of fact, the valley as rich in primary sector, has taken momentum to change the economy of the region. The urbanization process also involves the concentration of people from rural background to urban background, migration in search of job, better urban way of life and shift in the occupation and land use pattern. The distribution pattern of the urban population in the Valley of Kashmir is given in the Table 3.2

### Kashmiri Language

Kashmiri is the mother-tongue of the people living in the Valley of Kashmir and of the contiguous regions stretching to Poonch, Rajouri, Bhaderwah and Kishtwar. "The language area of Kashmiri and its dialects covers approximately 10,000 square miles in the State of Jammu and Kashmir." There are small settlements in northern

India, Pakistan, Ladakh and Baltistan, where it continues to be spoken with regional variations in morphology. According to 1971 Census Report of India, 2371, 693 persons speak Kashmiri, whereas, the following additional languages are also spoken (a) Kishtwari 11,871 (b) Siraji 29,188 (c) Pouguli 3,621/3,265 and Sarodi 2,045 (d) Bhadurwhi 38,877 (e) Whari 7,760 (f) Kusalee. George Grierson cliams that Kashmir has only "one true dialect, Kishtwari, and a number of mixed dialects such as Pouguli, Siraji of Doda and Rambai. Most of these mixed dialects are spoken on the borders of the State and in consequence has a deep influence of Pahari and Lahandi of Poonch and Rajouri if Shina in Gurez and of Balti in Dress regions. Including such bilingual areas in all zones, the estimate of Kashmiri-speaking persons comes to about 23,71,693 persons. The Kashmiri language is historically traceable to Jayapida's time (751-782). It has withstood onslaughts of foreign languages, initially of Sanskrit and Hebrow and later of Persian and Urdu, retaining its individuality throughout its development, absorbing and naturalizing more than 33% of its vocabulary from the foreign sources.

The language possess nearly all the features that are peculiar to Pisacha, and also those in which Pisacha agrees with the Persian. Besides Grierson, other foreign scholars have asserted that the Dardic languages; Kashmiri, Shina, Kalash, Pushai and Tirahi, belong to the Indo-Aryan group. George Morgenstrience and Emaneau claim that the Dardic family is a separate branch developed from the Indo-Iranian. Mohammed Shuja Namus, asseres that the Dard group is in between the Perso-Aryan and Indo-Aryan group in its stock of words

and phrases. It is a smaller group compared to the other two but possesses its own peculiarities.

### Urdu Language

When Gulab Singh annexed Kashmir to his territory in 1847 and formed the multiracial and milti-lingual State of Jammu and Kashmir, Urdu as in other parts of the country, acquired the position of a link language. As time passed it got introduced into the administration, the law courts and the educational institutions. There was not much literary activity during the reign of Gulab Singh. But we have evidence that Official correspondence was carried on in Urdu.

With the establishment of the British rule in India, Urdu acquired importance as a popular language in the State also. In Ranbir Singh's reign (1858-85) the conditions created after the establishment of British rule, necessiated redical reforms in the administration and educational system of the State. To fulfil the demands for the Western technical education and books on medical subjects, engineering, history logic and a few other branches of learning were translated into Urdu which was being used as the medium of instruction.

The most important event of the reign of Pratap Singh (1885-1925) was not the recognition of the status of Urdu as the official language of the States.

## Religions

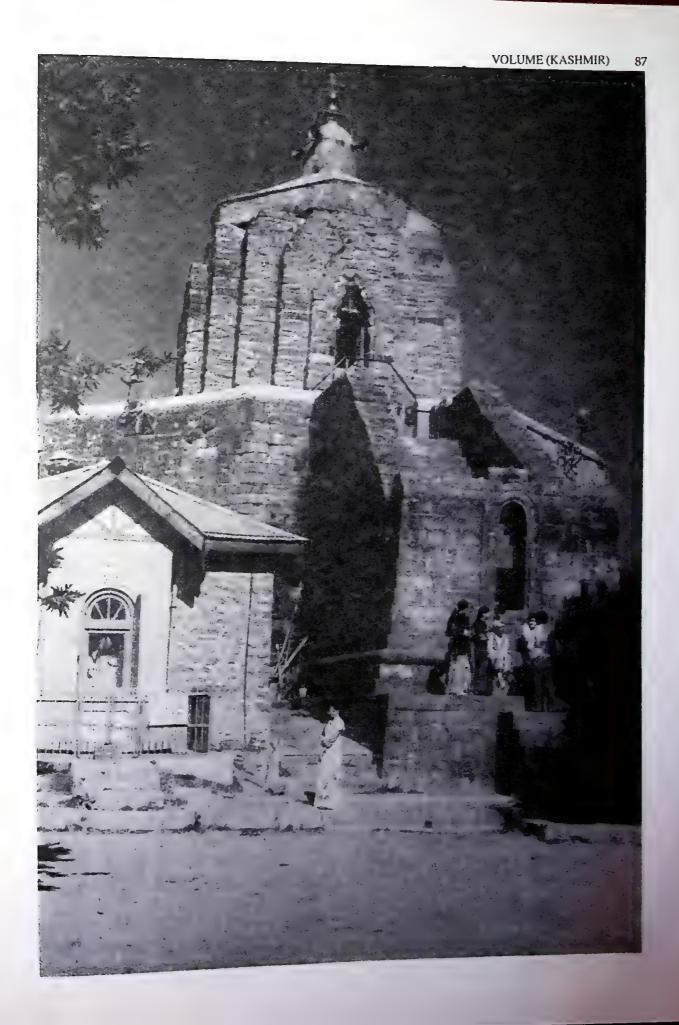
Kashmir is inhabited by Muslims, Hindus, Sikhs and a few Buddhists and Christians also. Muslims are in an overwhelming majority of the total population, Hindus rank next and among

other communities, the numbers of Sikhs is the largest. According to Census report of 1971, Muslims form 65.8% of total population of the State. In the Valley of Kashmir, the percentage of Muslims comes to 94%. Table 3.3 provides information about religion-wise population in the State.

#### Islam

Islam made its headway into Kashmirm through the efforts of saints, scholars and soldiers. It was Lalitaditya, 8th Century rulers of Kashmir, who formed alliance of rulers to stop the Arab advance towards India. Another Kashmiri ruler Harsha (1089-1101) appointed Muslims in his army and established a colony for them at Melchamer in Srinagar. As time passed, he was infleunced by their ideas about idolatory with the result that he showed leanings towards Islam. But it was Gyalpo Rinchana, the last Buddhist ruler of Kashmir (13th century) to have brought Islam to the masses by his voluntary conversion at the hands of a Muslim sain known as Bulbul Shab. Gyalpo Rinchana's conversion to Islam was an important event but no two historians hold one opinion. Jonaraja says that this Buddhist prince was willing to embrace of but was refused so such favour as be happened to be an outcaste. Consequently after this rejection by the Hindus he embraced Islam. Rinchana, the Buddhist that he was, failed to buy the status of a Brahmin peacefully, although there existed very small difference between Buddhism and Brahmanism in Kashmir then. He was refused because tradition bound, visionless and unaccommodating Pandit priest, Devaswami would not get the caste polluted.

Gyalpo Rinchana would always sit in the company of learned men and would



discuss religion with them. But soon he put an end to these meetings as the faith of his birth, had became diluted with foreign elements and could not offer him any solace. This all created confusion and chaos and it was in such a state of spiritual unrest that he came into contact with Syed Sharief-ud-din commonly known as Bulbul Shah. Rinchana, who was already well disposed towards Islam on account of his contact with Shah Mir, learnt from Bulbul Shah about Islam, and was so much impressed by its teachings, that he along with his family became a Muslim and adopted the name of Sultan Sadrud-ud-Din. In order to show their loyalty to Rinchana, the Buddhists of Kashmir, who had suffered atrocities during the Hindu rule, also embraced Islam in groups: The Sultan offered them posts and privileges with the result that mass conversions became order of the day. It was Islam which completed the process of the blending of various cultures; Buddhist, Shaivite and Islamic, in the Valley of Kashmir.

Kashmir had its commercial links with the trade centres on the Silk Road. The news about embracing of Islam by the Kashmiri Buddhists and their king, Gyalpo Rinchana reached Central Asian region. It resulted in the arrival of host of syeds from Central Asia. These holy men led pious lives and influenced the people in Kashmir. It was a time when the people were addicted to drinking and gambling and the position of women was no better than chattle. The Syeds encouraged conversions and according to one tradition ten thousand Hindus including the brother-in-law of Rinchana adopted Islam. These changes in the religion of the people has far reaching effects are Islam also. Though the people

of Kashmir had adopted Islam but they were attached to their old customs and practices. Some of the rituals were inconsistent to their new faith. Syed Ali Hamdani deputed Sayed Taj-ud-Din and Syed Hussain Simnani to survive the field for the introduction of original teachings. They spent their lives in preaching the true tenants of Islam.

#### HAZRAT MIR SYED ALI HAMDANI

Hazrat Mir Syed Ali Hamdani, popularly known in Kashmir as Hazrat Shah Hamdani visited the valley three times and brought with him seven hundred disciples form Central Asia. These disciples were stationed at different places where they opened hospices and preached Islam.

Hazrat Shah Hamdani's intelligence and spiritual power furthered conversion of the Valley to Islam. He had debates with leading Hindu saints who were wonder struck by his supernatural powers and adopted Islam together with their disciples. The message of Islamic brotherhood and equality appealed to the low caste Hindus and they also embraced Islam. It is evident that the historic decision of Rinchana changed the Hindu Kashmir into the Muslim Kashmir.

Such has been, in brief, a history of the spread of Islam in Kashmir. On the whole, the spread of Islam was peaceful because it was not introduced into the valley by conquerers. It was introduced by saints, scholars and Rishis and its success was due to their piety, purity and simplicity. The hall-mark of the religious beliefs of the valley has been, respect for all schools of thought resulting in the emergence of a dynamic composite culture.

### Hinduism

The Hindus of Kashmir, commonly known as Pandits profess Shaivistic cult. The worship of Shiva is cone either in the form of a Linga "on a stone phallus or the statues of Shiva with all its attributive siegns. In the company of his consort Uma or Parvati, Kashmir abounds in such Shiva temples and we can often come across a Linga, on the bank of a spring, if there be no temple whatsoever there. Kalhana in his Raja Tarangni about the eraction Shiva images by the kings. Side by side with Shaivistic cult the Kashmiri Pandits have been found of Tantric rituals, particularly the worship of the Shakti and Bhagwati highest esteem and were Shiva-worshippers predominently. The world renowned Ice-Linga at Amar Natha is also a pointer in this direction. That Shiva was worshipped in early Kashmir is beyond doubt but his concert, Uma was also given a position higher than that of Shiva.

Even though Vishnu and Brahma are also mentioned in the Nilamata Purana, but their statues has been lowered in comparison to Shiva. Vishnu-worship was also prevalent here in the name of Chakrabhartam, the disc-wielder and some other appellations. However Vishnu is shown as having incarnated in several gods. The massive temples of Avantiswamin and Vrajeshwara, are a living testimony to the currency of Vishnu cult in the valley during the 9th century.

Shakti or the female creative Energy of Shiva is also worshipped here under the name of Mahakali Sharika, Khir-bhawani, Jwala and Bhagwati. The goddesses are taken as the female consorts of the Hindu

Trinity-Brahma, Vishnu and Shiva and are occasionally seen in their company. Tripura Sundari is also propitiated by a class of Kashmir Pandits known as Tikus. Durga Puja is also observed among the Pandits during the spring and autumn season. Next to Shiva worship, this Shakti-worship is held in much importance here. Thousands of Pandits circumabulate the holy hillock of Sharika every morning bare footed. On the eighth day of every bright fortnight, thousands of devotees assemble at Khirbhawani spring which changes colour every now and then. For other goddesses specific days of worship are reserved in local Calendar, e.g., for fourteenth day of the bright fortnight of Ashada for Jwala Devi and the eighth day of the dark fortnight of Poh for Maha Kali.

The Shaktas or the votaries of the Shakti conjoined with Shiva worship the Kundalini with the enjoyment of purely temporal objects. She is propitiated with liquor, flesh, fish etc. Meat, strictly prohibited by the Hindus, intoxicants, other rituals are performed as a part of worship to the goddess. Under its purview, the left hand ritual or the Kaulachara have also cropped up in Kashmir.

As a corollary to this, each Tantra eulogises the role of Bhairava, a personification of universal creation, sustenance and annihilation. By the passage of time, this *Bhairava Pujan* changed into the symbolic representation of a stone or a mulberry tree with a red arsenic coating over it. Cooked meat and yellow cooked rice offerings are being made to these deities on Saturdays. The total population of the Hindus in the valley is estimated to be 115,071 persons.

#### Sikhism

The advent of the Sikh faith in Kashmir begins with the visit of Guru Nanak Dev Ji (1460-1539) to the valley in about Svt. 1517. During his travels in the valley, he came into contact with one Brahma Dass of ·Bijbehara, a man wellknown for his scholarship. He visited Anantnag and Mattan where he met Kamal, a noted Muslim saint. From here, the Guru proceeded to Amarnath. He also visited Baramulla, Bandipore, Beru and Alapather and Harmuka Ganga. He returned to the Punjab crossing Pir Panchal. In Srinagar, he met a large number of Hindu saints, well versed in Shiva philosophy. Gurudawaras at Mattan and Bijbehara commemorate his visit. After his return to the Punjab, Pandit Brahma Dass and his descendants continued to look after the Sikh community.

The elder son of Guru Nanak, Baba Sri Chand visited Kashmir with Bhai Kamila to learn Sanskrit and conduct missionary activities. His second visit took place during the reign of Jahangir. He stayed at a place now called Chinar Baba Sri Chand, Srinagar.

Guru Arjan Dev deputed Mado Sohi to look after Sikh centres in the valley.

After the death of Guru Teg Bahadur, Guru Gobind took over the leadership of the Sikhs. On the Baisakhi day he founded the order of Khalsa. A large number of persons from Kashmir attended that vast gathering. The Guru deputed Bhais Amolak Singh, Pheru Singh and Punjab Singh to spread the mission of Khalsa in Kashmir. Bhai Pheru Singh set up his headquarters in Poonch and paid annual visits to the valley. Maharaja Ranjit Singh of the Punjab

conquered Kashmir in 1819. Misra Dewan Chand was the first Governor of the Sikh Kingdom in Kashmir. Other notable Governors were Moti Ram, Dewan Kripa Ram, Hari Singh Nalwa, Prince Sher Singh, Col. Main Singh and Sheikh Ghulam Mohiud-din, Col. Main Singh was the best known Sikh Governor. During this period large number of the Sikh families came from the Punjab and settled in the valley.

After the end of the Sikh rule in 1846, many of the Sikh families settled in Srinagar, dispersed to villages due to persecution started by the Dogra Maharaja, Gulab Singh, to whom Kashmir had been sold by the British. According to 1971 census, the total population of the Sikhs in the valley came to 29,250 persons.

### Christianity

The earliest Christain missionaries who came to Kashmir were the Jesuits who visited the alley during Akbar's reign (1556-1605). Father Jeromme Xavier, and Brother Degoes came with Akbar to Kashmir in 1597. But they did not do real missionary work in Kashmir. Their aim was to convert Akbar first and then the people. But this did not happpen. Then Father Francies Corsi and Father Joseph De Castro visited Kashmir with Emperor Jahangir. Father Busi came to Kashmir in Shah Jahan's time in 1651. He came again in 1665 when Aurangzeb was the Emperor. The next missionary who came to Kashmir in 1884 was Father Marcus. In 1715, Ippolito Desideri and Mannel Freyre went to Kashmir for missionary work. They also went to Leh and learnt Tibetan. They succeeded in establishing a Mission at Lhasa.

Cosma Sandor, the famous Hungarian traveller came to Kashmir in 1822 and then left for Ladakh. He studied Tibetan lan-

guage and literature at Zanskar. The Church Mission Society began its work in India in the year 1807. The Kashmir Mission, which formed a branch of the Punjab Mission started its work in 1849, but the main Mission at Srinagar was established by Robert Clark and Colonel Martin in 1864. They were accompanied by two Indian Christians The Maharaja felt suspicious and created many hurdles in the way of these missionaries.

The Missionaries provided much relief to the masses in one way or the other. They established hospitals, schools, orphanages and asylums for the destitute. Some of them even fought for the rights of the people and rose against injustice. One such missionary was Robert Throp, who is one of the earliest freedom fighters in Kashmir. The missionaries were the pioneers of social and cultural change. Despite their good work, the missionaries made only a few converts because of persecutions. According to latest census there are only 745 Christians in Kashmir.

# Social Life

The valley has witnessed a great social change after 1947. Prior to it Kashmiris lived in big joint families. The avenues of income were meagre and limited, only a few male members of each family could get work to sustain their lives. The question of female workers for financial advancement did not arise at all. The situation of peasants was miserable. Most of them were tenants working for their landlords, employing every member of family for the work. IN return, they would only get a share of grains sufficient for their sustenence for six to eight months. The remaining period of the year was very difficult for them. As such peasants went to the plains to work as labourers. Now the position is different.

Various changes have taken place in the structure of society as a result of economic and political transformation during recent years. People have become markedly conscious to introduce healthy changes in the soical structure of society. The abolition of Jagirdari system coupled with agrarian reforms have had good impact on the soical and economic life of villagers. They have been set free from the clutches of landlords and moneylenders. Having become owners of lands, the peasants have worked hard and have become rich. Now they have shifted to fruit gardening. The cultivators have received much benefit from the abolition of Jagirdari system and other land reforms has naturally resulted in more production. With the rise in general economic condition, trade and commercial activities have tremendously increased. A well organised trader class has come into being. The dress and food of the people has changed and everyone aspires to possess modern amenities. Instead of burning of wood for cooking purposes gas is used. Education of children has become popular and all parents wish their children to become doctors or engineers. Modern type of houses made of cement and iron have been built in the valley and new colonies have cropped up in cities and towns.

In the valley, the Pandits are the most advanced community, rich as well as sophisticated Till the close of 19th century, the Brahmins of Kashmir, more commonly known as Pandits, were occupationally divided into three categories, namely Zutshi, the astrologer, Gor, the priest, and Karkun, the worker. The Zutshi Pandits were supposed to be learned people in Shastras who compiled the Zatuk, Calendar, containing prophecies about the events

likely to take place in the future years. The priest class had the exclusively privilege of performing the religious rites of Hindu religion. Karkun was the name assigned to the people who made their living by employment in government service. But due to the persuit of modern education, the Pandits have captured 75% of the services. Secondly the Zutshi astrologers have also shifted to services and the number of Gors have diminished now. There is another class of Pandits known as Bhoru, which as a class is the exclusive tribe of shopkeepers and groacers. They are considered low in comparison to other classes of Pandit community in Kashmir.

The Muslims of the Valley, which form a majority are on the whole poor people and less educated. There is no caste system among Muslims. There are however, a few castes in which the surnames signify the ethnological history of the family but most people are known by nick names which have either been voluntarily adopted or assigned by others. The former consist of immigrants, such as, Syeds, Mirs, Pathans, Moghuls who poured into the valley in large numbers from the middle of 14th century till the close of 18th century. The bulk of the Muslim population, however, consists of people who previously professed Hinduism and were later converted to Islam. The most predominant section of the converts is known as Sheikhs, an appellation which is suffixed to the actual name. After 1947, the Muslims have also taken to services under the government. Modern education has become popular with them and they have started competing with the Pandits. Western education has brought about social and cultural change in the Muslim society also. Their tradi-

tional dress has changed and given place to western fashions. Joint family system has cracked down and tensions and conflicts mainly based on material advancement have cropped up.

### Dowry System

The valley has advanced to a great extent after 1955, when wealth has been acquired by different classes of people in various ways. Forests have been cut down by the muscle people, of political parties to enrich themselves. Corruption in the official classes has become a fashion. The politicians and their supporters have acquired wealth by illegal ways. The next result has been waste of money in marriages. Dowry system is prevalent in the region in all the communities. Apart from some items of dowry, which are a must, according to customs prevailing in different communities, it depends upon the financial position and the social status of the person. This dowry system has resulted in different socio-economic evils. There have been cases of dowry deaths in the press which have gone un-noticed and occasionally reported.

In some socio-economically backward groups there is a system of bride price. In such cases the parents of bride demand dowry. Generally the maximum limit does not exceed a few thousand rupees *Mahar* is a must for the validity of a marriage among the Muslims. It is fixed on the basis of the financial position of the groom or his family. The average amount of *Mehar* demanded by the parents of the bride is from Rs. 900 to Rs. 9000. Its ratio is increasing day-by-day; on the basis of financial position of the party. The system of early marriage which was prevalent in the valley in olden times has decayed now. Though certain laws

have been made for protection of the rights of the Hindu widows, generally socioeconomic conditions of widows in all communities has not shown any marked improvements. The taboo forbiding remarriage among the Hindus is still there, but it is decaying now. Widow remarriage is not looked down upon as it used to be. But this type of marriage is not performed with profound show the first marriage. The preference of a widow is that she wants to remain in her deceased husband's family. But this preference cannot be damanded as a matter of right. Among the Hindus, such marriages, are also performed in Arya Samaj marriage centres. Generally, a widower re-marries a widow. The Muslim personal law permits divorce. However, the husband has exclusive power to divorce his wife and she has the right to obtain Khula or separation. Among Hindus, either husband or wife are entitled to demand divorce under the provisions of the Hindu Marriage Code Bill of 1956. Temperamental differences among the wed-lock are the main cause of divorce. Bad treatment or scant attention of the husband are also the base on which a wife demands divorce. Among Muslims, re-marriage of a widow is a custom backed by religious belief. In spite of the fact that the women of socially and educationally advanced class are taking up income earning activities, employment, cottage and small scale industries, yet generally, they are dependent on male members of the family.

The women now-a-days definitely strive for economic independence. During the last two decades, a good number of women have taken up differnt professions, i.e., teaching, medicine, typing, knitting etc. Women demand the fulfilment of their

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District	Rural %	Urban %
Srinagar	14.31	35.65
Badgam	16.22	32.38
Pulwama	19.47	31.36
Anantnag	19.53	34.64
Baramulla	17.11	34.04
Kupwara	12.53	27.52

rights to them under different legislative enactments.

Despite the fact that the literacy rate has advanced in the State the position with regard to the female litracy is dismal. In 1970, the female literacy rate was only 9.28%, which has advanced to 15.88% in 1981. However, the female literacy rate in the rural areas of the Valley of Kashmir is not encouraging. Table 3.4 illustrates the position in the six districts of the Valley.

Prostitution was banned officially in the State during the reign of Maharaja Pratab Singh (1885-1925). With the passage of time, those involved in the trade have been rehabilitated with the result that no trace of it is found at present. However, traffic in women in other forms, cannot be ruled out in the present society. In Kashmir, the habit of drinking alcohol is not common and the drunkards are looked down upon in the society.

# Marriage Customs among Muslims

Muslims marry their daughters to some near relations and if this is not possible then the marriage is arranged through a go-between or *manzimyur*. He is usually a man of persuation and visits various fami-

lies and suggests various proposals. When the marriage is settled, the father of the girl and the boy arrange an informal meeting and settle a day for the betrothal which is called *Nishani*. Then the father of the groom visits to the girl's house, where he is warmly entertained. The presents which he takes for the girl usually consist of ornaments, cash and sweets. The contract of marriage is completed in the Nikah Ceremony when a Mulla obtains signatures of both the parties on written documents.

On the chief Muslim festivals or auspicious occasions, Id-Ramzan, Id-Qurban, Miraj-Sharif and Urs-i-Nabi, father of the groom sends presents to the bride and in return, girl's father also sends cash and kind for the boy. When the marriage day is fixed, and amount in cash is given as laganchir by the boy's father to the girl's father. For a week before the marriage, the bride is not allowed to move outside but has to sit indoors with her hair down. Festivities are held in the house of both the boy and the girl and invitations are sent to the relatives and friends. A day before the marriage, Mendhi is sent for the bride and her hands and feet are painted with henna. This night is known as Maunzraat. Next day the bridegroom after taking a both dresses himself with the best clothes and is called Mahzraza. He ties a turban and wears garlands and the marriage party set off riding or walking the bride's house. As the bridegroom and his party reach near the bride's house the women of her party come out and sing songs of welcome and praise the beauty of bridegroom. This is called as Wanwun. The bridegroom and his party is entertained with a lavish feast. Special sitting arrangements are made for the groom. Before the feast the Qazi conducts Nikah, and if the

marriage contract was not written before, he writes it out and obtains signatures of both the parties. Before this is done, the parties fix the amount of *Mehar* or *dowry* according to the customs of the family. *Mehar* is practically never claimed by the wife in Kashmir, except in case of divorce. The bride and her friends examine the wedding presents and when all is ready she is carried by her brother or maternal uncle in her best dress into the palanguin followed by a party of women singing songs of departure.

When the marriage party reaches her father-in-law's house, the bride received with great enthusiasm and a number of women sing songs in her praise and she is taken in a room, well decorated and a seat is made for her. First of all, her mother-in-law comes and gives her some presents. She also takes some money form brides handkerchief which is her perquisite or hashkant. All the women guests of bridegroom's family kisses the bride's hand and after presents in cash or kind. The bride remains for seven days in her new house and after that she returns her father's house. Then the father of the girl, invites his son-in-law to a feast at his house, where the bride receives cash presents etc. After some period the bride returns to her husband's house.

#### Khanadamadi

Among the Muslim peasants, according to a custom, they marry their daughters to a boy whom they take into their household and treat him as their own son. He is known as *Khanadamad*. The reason for this type of marriage is that the Kashmir marry their daughters as early as possible. If he is not able to arrange with some near relation, then he takes a boy in to his own

house as *Khanadamad* and this boy works there if he gets married. In this type of marriage, very small amount of money is spent. There is no legal obligation between the father and the *Khanadamad*. The relations can be broken. But once the boy lives for a long time in the girl's house, a deed of gift is drafted and in case, he leaves the house, the contract is broken. The custom of *Khanadamadi* is praised among farmers and hanjis. Among the upper classes, this system is not prevalent.

### Inheritance among Muslims

The Islamic Law of inheritance is different from other systems of Law. This Law apply to all, on whom the estate of the deceased devolves. In Islamic Law, there is no difference between ancestral and self acquired property and there is no differentiation in the matter of Line and collateral succession. All sons, wherever their number, inherit equally. There are four leading rules governing succession to an estate among agriculturists. In the first, male descendants invariably exclude the widow and all other relations. Socondly, when the male descendant's line has died out, it is treated as never having existed; the last male left is to be regarded as the owner. In the third place, a right of representation exists, that is the descendants in different degrees from a common ancestor, if alive would succeed to the property. Fourthly, a female other than a widow or a mother are usually excluded by nearest male, and exception being allowed in favour of the daughters or their issues and sisters and their issues. One who has got several sons the rule is that, they inherit equally. In Kashmir, farmers converted to Islam still retain their old custom of living in joint families.

The children of a person who dies during the life time of his father are deprived of the property inherited by the father. However, such property can be transferred by the grand-father to his grand-children. The acquired property is, however shared by the father and the family (wife and children) in the ratio of 1:3. A widow without any issue is entitled to 1/8 of the property of her husband and that having an issue, to 1/4. She is also entitled to the unpaid balance of *Mehr* if any.

### Inheritance among Hindus

The Pandits of the Valley follow their personal law. Every member of the joint family has an un-divided and unascertained family property and the share of each member is liable to increase and diminish by the birth and death of other co-partners before the partition. Thus, the Hindu law which is prevalent in the valley is: that the property in the parental or ancestral estate is to be claimed on the basis of birth and not by the demise of the last owner. The law of succession in Kashmir is given by Sarvadhikari in the following words:

"Among grandsons by different fathers, the allotment of shares is according to the fathers. The meaning is that the grandsons do not share equally with their uncles. If an unseparated brother dies leaving male issue, the nephew gets his father's share from his uncle. The son of the nephew is also entitled on failure of the nephew, to his grandfather's share. But the grandson of the nephew has no claim to the parental property."

On failure of male issue, a faithful widow is entitled to the whole of her husbands property which was acquired by him without any detriment to his paternal estate.

If the widow be young and suspected of unchastity, her claim should be overlooked and the inheritance should devolve upon the brothers, if the property was jointly acquired by the brothers without any detriment to the parental property. The prothers should equally share it amonest themselves in preference to their parents. n deignitor varents, the brothers are heirs. The unerine porthers are preferred to the half promers. The merine promers are entities to denote the enraging of material tins and haif momes have no ment to ho so. The sons or nothers some over the mothers. Household property is foundly where or terms the temper female IN not have he ment it inviessed inc issue a mar more de mo and the second of the second o The same of the sa TRUE CONTROL OF THE CONTROL OF HE TUTTET TO THE BUSINESS THERE IS USED FOR THE The second secon The second secon والمرابع المرابع المرابع والمنطوع والمنابع المنابع المنطوع والمنطوع والمراجعين والمنطوع والمعارض والمعارض والمواجها المراجعين الأرام والمراوع والمنفوق متعملون في من الأرام الأرام مناه والمرام مناه والمواد والمتعاد والمواد ال with the second of the second and the second of the second o المعطور المعارية والمتاريخ المعارية the state of the s The second of th and the same of the same of the same of the state of the s the second of th with the same of the same and the second of the second of the second the state of the s the state of the state of the W. B. & B. & C. W.

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absence of sons of the deceased. The Pandits of Srinagar have a distinctive custom of inheritance regarding widows receiving only maintenance if the property be ioint, with their deceased husband's sons. If the property is to be divided, daughters inheritin default of sons. If the property be oint, daughters get nothing out dowary ma marriage expenses.

# Marriage Customs among Innaits

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and a coloured turban. A function is performed in the compound of his home, where he takes his stand on the Vyug, an outline of mystic sings drawn in lime and coloured dye. On this day, the bridegroom is called maharaza and the bride is called maharen. The oldest women in the house comes out, with lightened lamps and a pair of pigeons and wave it, round the head of the groom and other women of the house sing songs and shower flowers, coins and sugar. Another boy, a near relative is dressed in the same fashion as the groom known as potmaharaza or best man. It is said that if something will happen to the bridegroom, potmaharaza will take his place. But now-adays no potmaharaza is sent. The bridegroom may, go in a car or on a horse with the processionists following him. At the brides place, the Vyug ceremonies are performed and wedding party are served with tea and feast by the father of the bride. Then the Lagan or nuptial ceremony is performed by the family priests of both the bride and bridegroom. Food is placed before the couple and both of them eat from the same plate. After this, hand-in-hand ceremony is performed and then the couple walk seven times round the agan fire, when the priests recite mantaras. After the lagan is over, the bride goes to the grooms house. She take with her the presents received from her father which consist of gold and silver jewellary and valuable things and cloths and utensils. Most important in the dowry is dijihoro, which is the sign of marriage. Dijhoro are the ear ornaments of pure gold. These are worn by the bride, while her husband is alive. Before the bridegroom and the bride is allowed to enter his house, he has to pay money to his paternal aunt or sister, who bar the door. Then the bride is taken to the Kitchen and the thakurd-

war. She is then made to sit on cushions while the women burn incence and sing songs in praise of the bride. Next day, the newly married couple again go to the house of the bride's parents, where the groom receives presents in cash and kind. Whenever bride's father invite her daughter, she has to pay utgat or an amount in cash. It is customary for the father of the bride to send her various presents at festivals like Shivratri, Janamashtami, etc. and on husband's birthday and on her own birthday.

### Joint Family System

In Kashmir joint family system continues to persist though its structures has changed and probably is in the transitory stage towards nucleus family. The transition is due to the various economic and social forces, the impact of modern ideas, the exigencies of service, public and private and the individualistic outlook of the longer generation. The disintegration of the joint family in the villages has also started. In the valley there is patriarchal type of society, wherein the personal law generally governs laws of inheritance.

# Marriage and Morals

In the Valley of Kashmir polygamy does not appear to be very common or popular. However, there are exceptions and the practice is confined to the rich only. But a few among agricultural class have means to indulge in the plurality of wives. Practically polygamy is unknown among Hindus. Polygamy rests among Muslims under certain conditions and it has got sanction of personal law behind it. But it has decreased due to general awakening and literacy. Monogamy is commonly practised in the Valley of Kashmir. It may be stated here that the restriction of intermarriage

If the widow be young and suspected of unchastity, her claim should be overlooked and the inheritance should devolve upon the brothers, if the property was jointly acquired by the brothers without any detriment to the parental property. The brothers should equally share it amongst themselves in preference to their parents. In default of parents, the brothers are heirs. The uterine borthers are preferred to the half brothers. The uterine brothers are entitled to perform the shradha of maternal kins and half brothers have no right to do so. The sons of brothers come after the brothers. Household property is jointly owned by the natal male members. Females do not have the right of ownership and disposal in such property. But the only right which they have, is the right to have maintenance. But after marriage, her position changes. In case her husband comes to live with her, she is treated as if she were a son. Otherwise she acquires her rights in her conjugal home. In her parents house, she retains the right of periodical visits and receives gifts from her natal household. Most important is that at the marriage time she receives a marriage portion known as Satrat or Women's wealth, which she carries to her new home. It consists of personal things as clothes, ornaments, domestic utensils, bedding etc. The Stridhan is exclusively woman's property and may be regarded as a substitute for the right of inheritance. So far as the joint estate remains undivided, all male members of the household are regarded as co-partners with equal rights. The household estate is managed by the eldest male known as the Karta the organizer.

Among all Pandits, sons are the first heirs, then the widows are the heirs in

absence of sons of the deceased. The Pandits of Srinagar have a distinctive custom of inheritance regarding widows receiving only maintenance if the property be joint, with their deceased husband's sons. If the property is to be divided, daughters inheritin default of sons. If the property be joint, daughters get nothing but dowary and marriage expenses.

# Marriage Customs among Pandits

In Kashmir, all marriages are arranged by a match-maker or manzimvor. He may be Muslim or Hindu. Parents of the bride and the bridegroom are the final authorities to choose the match. Go-between obtain the horoscope of marriageable and suitable girls and boys for inspection by astrologers. Then enquries are made regarding the social and economic position of the family. The appearance, health and education of the boy and the girl is also taken into considerations. Before the marriage ceremony takes place, the parents of the bride and the bridegrooms meet somewhere and after taking tea, they solemnly agree to the marriage of their respective son or daughter. The marriage ceremony begins with the cleaning of the homes of both bride and bridegroom. This ceremony is called Garnavai. This ceremony is followed by Maunzerat, when the bride's hands are dyed with heena and relations and friends are invited to a feast. Women sing songs daily after the garnavai ceremony has taken place. Then the divagoon ceremony is performed, that is bath is taken and then the bride or bridegroom is dressed in new clothing.

One of the wedding day, the bridegroom is dressed in a best attire. Now-adays the bridegroom wears a western suit

and a coloured turban. A function is performed in the compound of his home, where he takes his stand on the Vyug, an outline of mystic sings drawn in lime and coloured dye. On this day, the bridegroom is called maharaza and the bride is called maharen. The oldest women in the house comes out, with lightened lamps and a pair of pigeons and wave it, round the head of the groom and other women of the house sing songs and shower flowers, coins and sugar. Another boy, a near relative is dressed in the same fashion as the groom known as potmaharaza or best man. It is said that if something will happen to the bridegroom, potmaharaza will take his place. But now-adays no potmaharaza is sent. The bridegroom may, go in a car or on a horse with the processionists following him. At the brides place, the Vyug ceremonies are performed and wedding party are served with tea and feast by the father of the bride. Then the Lagan or nuptial ceremony is performed by the family priests of both the bride and bridegroom. Food is placed before the couple and both of them eat from the same plate. After this, hand-in-hand ceremony is performed and then the couple walk seven times round the agan fire, when the priests recite mantaras. After the lagan is over, the bride goes to the grooms house. She take with her the presents received from her father which consist of gold and silver jewellary and valuable things and cloths and utensils. Most important in the dowry is dijihoro, which is the sign of marriage. Dijhoro are the ear ornaments of pure gold. These are worn by the bride, while her husband is alive. Before the bridegroom and the bride is allowed to enter his house, he has to pay money to his paternal aunt or sister, who bar the door. Then the bride is taken to the Kitchen and the thakurd-

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within the *Gotra* which was so rigidly being followed in the past is not being observed by the more advanced sections of Kashmiri Pandits. The ban on the marriage with *Gotra* to which the mother, grand-mother or great grand-mother belongs, however, continues and is being followed to this day.

# Customs of Birth, Death etc.

It is a fact that customs very according to the position and the wealth of families and there is some difference between the city people and the rural people in observing the ceremonies. Many of these ceremonies have undergone some minor changes due to the impact of modern education and economic conditions. If we compare the customs of the Hindus and the Muslims, we will find a great resemblence in the use of walnuts and salt and the mendhi dye. In both the communities, the lagnaccheer, or the fixing of marriage day, phirsal, or the visiting of bridegroom to bride's house after marriage. Then the gulimiut or the giving of presents is common in all communities. The name given to bride and bridegroom as Maharani and Maharaza is common in both the communities. The system of Khanadamadi, is prevalent among all.

In fact the majority of the Muslims have retained old customs of pre-conversion period. We find similarity of ceremonies among Muslims and Hindus with regard to many social events such as births and deaths. When a lady is in a family way, she goes to her parent's house for delivering of the child. When the child is born, the Mulla is called who whispers the Azan in the ears of the baby. Her bed is also known as Hur and on the seventh day, Sundar is performed when the mother takes bath and

name is given to the child by the family elders. On the seventh day, a barber is called and shave the head of child and a feast is given to relatives and friends.

At the age of four or five years, baby boys are curcumcised and this ceremony is known as *Khutna*. Big festivities are held on the occasion. Firstly, the *Maunzraat* is celebrated when the child's hands and feet dyed with heens. *Wanwun* or singing is performed for seven nights. In the day, when the boy is to be circumcised, he is placed in a basket under which a cock is cooped and the barber performs the circumcision. All the guests make presents to the boy. A feast is served to friends and relatives.

# Death Ceremony of the Muslims

When the person is at death bed, *Kalma* and some verses from the holy *Quran* are recited. Then the dead body is bathed and wrapped into a cotton cloth known as *kafan* and is placed in a wooden box called *Tabud* which is brought immediately from the mosque. Then the *Kafin* is taken to a grave-yard and the corpse is laid down in the grave.

# Hindu Birth Ceremony

Among the Kashmiri Pandits, when the birth of child takes place, the time is carefully noted. The birth of the male child is welcomed and generally hailed with joy and that of a girl gives a little or no pleasure. The birth bed is called as *Hurru* and near it, a earth vessal is placed and that is called *hurlej*. The *hurlej* is worshipped by a girl. The mother is known as *Losa*. The food taken by mother is cooked and is kept in Hurlej. On the fourth day of the birth, a feast is prepared called *Panjiri* which consists of sesamum, walnuts, almonds and

sugar, fried in oil and sent to the relations and friends. On the ninth day born child and the mother takes a bath during the night hours. On this day the child receives its name. After it, seven vessels are filled up with food and seven women representing seven deities wave the light round the head of the mother and the child, repeating the phrase, *Soakh* to *Punasum* (happiness and move children) and finally put into a earth vessel of water.

Zarakasai is the hair cutting ceremony which is usually done when the child is three or four years old. The maunz is applied to the hands and feet of the boy. A hawan is performed and the boys head is shaved leaving only the *soog* at the highest point of the skill. The hair of the boy is buried under a tree.

# The Yuguupavit Ceremony

The Yagnupavit or sacred ceremony is the important ceremony in the life of a Kashmiri Pandit. It is performed before the boy attains twelve years age. A few days before the ceremony, the garnavai or the house cleaning is done and the Manzirat follows and on this day henna is applied to head and feet of the boy. After this the devagon or the bath and an ointment ceremonies are performed. The women sing songs three or four days earlier. Then the sacred thread of three strings called Yanu is put round the boy's neck by the priest and then he is considered the true Brahmin. From relatives, he begs alms for his Guru. Later in the evening, he stands on the mystic figure called Yug and women sing songs. Then he is taken to the river bank, where he performs his first sandhi or prayer.

# The Death Ceremony

Mantras are recited to a person on the death bed. When he breaths his last, his body is put on the strawbed and a lamp is kept alight by his head and his whole body is covered. Then the dead body is washed and wrapped which is called Kafan it consists of a long toga, cap and Shranpet wrapped round the stomach. Then the corpse is placed on a wooden plank and four people carry it on their shoulders to the cremation ground. The funeral pyre is lighted by the son and the burning of corpse is completed by a Muslim tribe, known as Kawajis. It is their hereditary work. If the dead body is a woman and few ornaments are with her, these are taken by Kawaji.

#### Food and Drinks

The traditional staple food of the people in the valley is rice which is still continued at both the lunch and dinner. Vegetable, like Hak or green leaves or Karamsag oil, salt and pepper also is being used. Ghee is not taken in quantity. The rice is boiled and made into halls and then hotted-poultry, fowls, ducks and geose are found in large quantity. An ordinary cultivator catches it four-five times in a month. Mutton and fish is also taken five times in a month and on festivals. Orthodox Pandits do not touch eggs. They also do not eat onions but onion is favoured by Muslims who also take Pran. In the winter season, the Kashmiris take dried vegetables and turnips. The Pandits are in habit of fasting. On these days they eat nothing but little flour made out of water chesnuts. The Muslims observe fast during the month of Ramzan.

In summer Kashmir is full of fruits like, apricot, pears, apples but these are not

taken in large quantity by the inhabitants of valley, but cucumber, melons and vegetables marows serve as a dish for the people. The Kashmiri, rich or poor, are fond of tea. Two type of tea is common in the valley. One is Kahwa and other is Shirchai. Kahwa is prepared in a samawar which is very popular in Kashmir. Sugar and some spices like cinnamon is added when the tea is ready to give good smell. It is the custom to take bread with the tea. Shirichai is prepared in degchi or Samawar by adding Soda to tea with water. It is throughly boiled and then more water is added to it and again boiled fill it turns crimson in colour. Then salt and milk is added and it is boiled for a minute. Sometimes butter is added to give more taste.

# Change in Food Habits

The traditional food, rice is still on the menu. The only notable change is that now it is consumed with a variety of fresh vegetables or mutton

preparation, which are prepared with more spices than were used in the past. Milk and curds, which were rarely used except for tea preparation, are now, frequently used. Satoo, powdered maize or barley flour, was consumed by large section of people. Now baked bread and more sophisticated type of bread called Bakerkhani, Kulchas are consumed. Biscuits, bread, butter pastry, cakes and other bakery products are con-



Beautifully Dressed Kashmiri Female

sumed by middle and upper class families. Drinking of salt tea or namkin Chai continues despite the fact that sugar tea of modern type is also used now. Eating of meat has become popular.

The general diet consists of high percentage of starch, carbohydrates etc. and generally it is not balanced. It lacks desired percentage of vitamins.

# Kangri

During the winter the problem for the Kashmiri is how to keep his family and himself warm, and it immediately strikes one as strange that houses in Kashmir have no fireplaces and chimneys. The Kashmiri, however, like the practical man that he is, has found a cheap means of keeping warm in the *Kangri*, a portable stove, which protects him from the rigours of the cold, indoors as well outside his home.

They also use a girdle of coloured wollen or cotton cloth round the waiste over the Phiran which is called *lungi*. The head dress of a Pandit lady is called the *aranga* and that of Muslim Lady the *Qasaba*. The *Taranga* consists of *Kalpoosh* a woollen or *pashmirn* cap, the top of which is brocaded. The long piece of *latha* is tied over it. The *Qasaba* consists of a cap inside which some material is kept to keep it high and then pins are fixed to it, to keep it tight and, over

#### Dress

The traditional dress of Kashmiri people is simple and there is not much of difference between the males and female dress. Both men and women wear Phiran. It is a sort of gown and is 4 to 5 inches longer in case of the Pandits than that worn by the Muslims. Phiran is a contraction of the Persian work, Pairahan meaning a garment. This tradition style is paid to have been introduced by Akbar, the Mughal Emperor among the Kashmiris. In the winter these garments are made of wool and in the summer of cotton.

The Pandit males fold the sleeves of the *Phiran*, while Muslims do not. The *Phiran* of Muslim ladies is brocaded in beautiful designs on the chest portion but it is simple in the case of Hindu families. *Puch* which is made of cotton cloths or *Khaddar* is worn beneath the *Phiran*. Hindu women stitchpiece of *chint* round the cuffs.



Kashmiri Woman

it a veil is worn which is called *Pooch* which is a long cotton cloth thrown over the head and allowed to hang down the back. The Pandits wear the tuck of the turban on the right side and the Muslims on the left. The inner garments of both the male and female consists of shirt, called *Kurtani*, *Paijama* or *Shilwar* is used as underwear by all. The sytle and fashion has undergone a major change during the modern times. Now western dress is popular with males.

a lamb's fur. Western style coat and pants are used by all. Traditional dress is worn by old ladies and gents.

Ornaments

Ornaments have remained a favourite of the women in all ages. In Kashmir.

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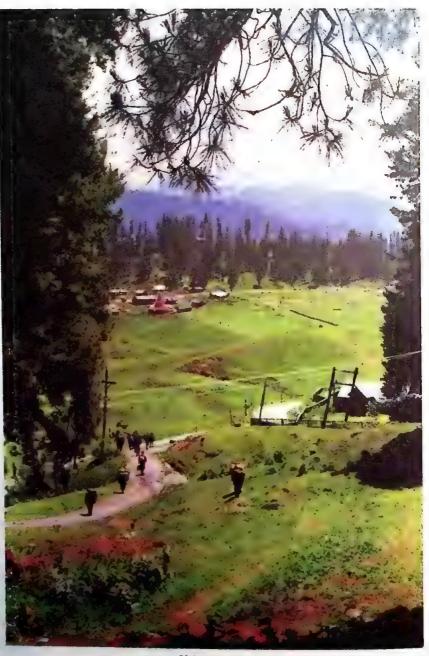
now use Qaraguli caps, which are made of

Ornaments have remained a favourite of the women in all ages. In Kashmir, necklaces, bracelets, ear-rings, anklets, finger-rings, bangles and girdles were worn

A large number of agriculturists are trained in making straw footwear which are available in market. Village people also wear *Paizar*, a footwear made of course leather. Now, modern footwear is used by the majority of the people.

In the villages, there is a strange absence of colours in the dress of the people. The ladies wear dresses of dark maroon and blue. They prefer dark colours such as orange and pinks to bright up their surroundings. Some usually prefer light green, light blue and other light colours. The turbon is tied in different ways by the people of different castes.

Modernization has brought a change in the dresses of the Kashmiri people. The educated young men have taken to the use of coat and pant and prefer to go bare-headed. School going children use shirts and saries and Kurtadoopatta is worn by the ladies. Gone are the days when Phiran was used by



Shiv Mandir

by ladies. The quality and the quantity of ornaments and their value has been connected with the soical status of the families to which these ladies belonged. However, women of the poorer classes have also obtained some sort of ornament to decorate themselves.

The rich ladies used campher, sandle and saffron during baths and perfurmed the body and coloured their lips and feet with lac. They also applied collyrium in the eyes. Women used to wear large ornaments which stretched their ears and damaged the lobes. They wore ornaments on their forehead and anklets always used to produce a melodious sound while walking. Pandit ladies give emphasis to deji-hor, which is an egg shaped solid hanging from both ears with the support of strong thread which is fastened to the head-gear with a pin. This ornament is considered an important symbol of married fife without which, a Pandit lady will feel miserable. It is worn only by married women, because of the religious significance attached to it.

The rich prefer ornaments made of gold and the poor wear silver ornaments.

# FESTIVALS AND FAIRS

The Valley of Kashmir is best suited for meditation. There are numerous caves, monesteries, temples and mosques. For this reason many a historians have named Kashmir a Rishvari or Peervari, the abode of Rishis and Peers. Large number of these shrines are found in Srinagar district which is the capital of the State.

Urs Dastgir

This festival is celebrated in connection with the death anniversary of Syed Abdul

Qadir Gillani, a top ranking Muslim saint of Baghdad, whose spiritual attainments were famous all over the Mushim Asia. This festival falls on the 11th of Rabi-ul-Sani, the fourth lunar month of the Hijra year. On this day, a hair of Sheikh Abdul Qadir Gillani is shown from the balcony of the Khangah at Khanyar, Srinagar where it has been deposited. It is said that this holy relic has been brought by a tourist from Kabul in 1802 A.D. When Sardar Abdullah Khan was Governor of Kashmir. He presented to it a local saint. This relic is shown on the anniversary and the following Friday. People gather at the shrine and recite verses from the holy Quran and invoke blessing of the saint.

#### Urs Shah Hamdan

This is the oldest Muslim festival celebrated on the 6th of Zilhaji the 1st week of last Lunar month. On this day, the death anniversary of Mir Sayid Ali Hamdani, a patron saint of Kashmir, is observed. He visited Kashmir three times in connection with preaching of Islam. The Khangah and the mosque of Shah Hamdan is situated on the right bank of the river Jhelum, between the 3rd and 4th bridge in Srinagar. On this day a large number of people assemble and recite verses from the Quran.

Urs Nagsliband Salieb

Khawaja Sayyed Baba ud-Din Naqashband, who was a wellknown saint and belonged to Bukhara, Central Asia, passed away on the 3rd of Rabi-ul-Awal. The Naqashbandi Sufi mysticism was adopted by many people in all Muslim countries. A decendent of Khawaja Baba-ud-din named Khawaja Mohin-ud-din visited Kashmir and his mausoleum has been built in the premises of Khanqahi Naqashbandia. Here

a large number of people assemble and perform the religious rituals.

#### Urs Aisham Saheb

The death anniversary of Sheikh Yaqub Safri, who was an eminent poet, scholar and mystic, is celebrated on the 12th of Ziqad the 11th month of lunar year, in the shrine which is situated near the left bank of river Jhelum close to the fourth bride of city. Large number of people offer prayers in the evening and the function lasts till mid night.

#### Urs Batamallo Saheb

This festival is celebrated in connection with the death anniversary of Shaikh Dawood, popularly known as Batamallo or the father who feeds other with cooked rice. But there is different version about his popular name. It is said that the Kashmiri Pandits has great faith in him and large number of people used to come to him every day. For this reason he was named as Batamaloo or the father of Battas, the Kashmir Pandits. The shrine is situated in the south-west of Srinagar city just near the new Secretariat. A large number of people assemble at this shrine on the day of his anniversary in the month of Chet.

#### Eid Festival

Eid festival is celebrated with great pomp and show. On this day the Muslim wear new clothes and attend mass prayers in the *Idgahs* in the towns and in the villages. Presents are exchanged among friends and relatives and people belonging to other communities great their Muslim friends on this great festival. Feasts are held and delitious dishes are served. Two festivals known as *Eid Ramazan* and *Eid Qurban* are observed by the Muslims.

#### Urs Misha Saheb

This festival is related to a saint whose real name is Abdul Rehman. He was a spiritualist and he lost control of his wits and became a medicant. The festival is celebrated in month of *Poh* the 9th Bikrami month and thousands of Hindus and Muslims pay homage to him.

# Urs Khawaja Habibullah Nowsheri

Khawaja Habibullah was a great saint, poet and musician of Kashmir. His shirne is situated at Nowshera in the north of Srinagar. He was a disciple of Sheikh Yaqub Sarfi and preached the *Kubrawia* cult. Thousands of people visit his shrine on his death anniversary which is celebrated on the 19th Zilhaj.

# Urs Syed Qamar Saheb

Syed Qamar Saheb hailed from Iraq and came of Kashmir with Mir Syed Mohammad Hamdani and settled in Sojora village of Ganderbal tehsil. He was a great saint and scholar. He preached Islam in the valley. This festival is celebrated on the second Thursday and the Friday of August. A large number of people engaged doonages and take with them different variety of dishes and enjoy a voyage to the shrine by the river Jhelum. The shrine is situated at the distance of 14 miles from Srinagar. Festivities are held for two to three days at Ganderbal.

# Urs Mirzakamal Saheb

Mirza Kamil Begh Khan is regarded as one of the eminent mystics of Kashmir and his anniversary is celebrated on the 29th and 30th Zilhaj, the 12th month of the lunar year. The shrine is situated near the foot of the Hari Parbat hill. A large number of people assemble and recite verses from the Quran and poems in praise of the Saint.

# Urs of Zain-Ud-Din Rishi

This is the most important Muslim festival of the Anantnag District. On this day Urs of Sheikh Zain-ud-din Rishi is celebrated in the village Asishmuqum. He was one of the disciples of Sheikh Noor-ud-din Dali, the leading Rishi of Kashmir.

According to the Muslim historians, he was known by the name Zai Singh before his conversion to Islam. It is said that he was a prince of Kishtwar and he was suffering from a serious disease. He was cured by the miraculous treatment of Sheikh Noorud-din. Then, later on Zai Singh became a Muslim and migrated to Kashmir. The anniversary of Sheikh Zain-ud-din is celebrated on the 12th of Baisakh. All the communities of the District participate in the festival. On the evening of the anniversary, illuminations are organised throughout the Lidder Valley. The festival lasts for about a month, a large number of stalls are set up to sell different communities.

#### Babari Hardi Rishi

This festival is celebrated in Islamabad town on the first of Poh. The shrine is situated in the town and thousands of people visit there. On this occasion the death anniversary of Baba Hardi Rishi popularly known as Rishimol, is celebrated. It is said that he was a bachelor and vegetarian and whosoever visits the shrine does not take meat, fish etc.

Sayyed Hussain Samnani

The festival is celebrated on the 13th of Kartik in Kulgam town in connection with the death anniversary of Sayyed Hussain Samnani.

Urs Syed Janbaz Wali

The real name of Syed Janbaz Wali is Syed Mohammad Rifoya alias Syed Yousuf.

As he was a great saint and scholar and his eminent works made his known as Janbaz Wali or a saint who played with his life to achieve salvation. The shrine is situated at Baramulla and the death anniversary is celebrated every year. There is a big copper vessel called Degh in which rice is prepared on this day. It accommodates two mounds of rice.

#### New Rishi Peer

Rishi Peer or Peer Pandit Padshah was a disciple of Krishna Kar. He has shown numerous and preached tolerance and cooperation among all. The festival is celebrated in the third week of the lunar month in Baisakh. The shrine is situated near the fifth bridge in the Srinagar city at Ali Kadal. All, irrespective of religion attend this festival.

## Bapum Rishi

Bapum Rishi was the disciple of Sheikh Zian-ud-din Rishi of Aishmuqum. The shrine is situated in a village about 1.50 miles from Gulmarg. There are number of buildings constructed for the pilgrims. The death anniversary of the saint is celebrated in the month of December. Both Hindus and Muslims visit this shrine and offer their prayers.

### Hazratbal

The shrine is situated on the western bank of Dal Lake, about six miles to the north-east of Srinagar. It can be reached both by boat as also by tarred roads connecting Srinagar with Naseem gardens. The shrine in which the holy hair of the prophet of Islam has been deposited is most sacred to the Muslims all over Kashmir. The state of the shrine was garden owned by the Sadiq Khan after whose name it was then known. The holy hair has been deposited in a basket and is displayed on several days in a year, particularly on the occasion of Idd Milad and its following Friday, Shabi Mehraj and the anniversaries of the four Calliphs. Each of these festivals is attended by about half a million people from all rural areas of the valley as also from Srinagar and other towns. Thousands of temporary stalls are put up by the business community of Srinagar and of rural areas and sales to the tune of several lakhs of rupees are effected on each occasion. A new shrine is being constructed at the site at present by Idra-Auqaf, Kashmir.

#### Nauroz

This festival corresponds to the festival of new year observed by the farmers. It marks the advent of spring in the valley. Shia-Muslim observe it as a mark of respect to Hazrat Ali's ascendancy to the Imamat and Khilafat. It is observed on the 21st March, every year.

## **HINDU FESTIVALS**

Sonth the first day of Sola Chet is the Hindu spring day. A basket of unhusked rice, bread, a ruppe, flowers and walnuts are kept overnight and is shown to every member of a family early in the morning. After taking bath, walnuts are thrown into the river. In villages, a fair is held in the open ground, where women sing and children play different games.

#### First Navratra

This is the first day of the Sapatrishi year. This day thousands of Pandits gather at the shrine of Sharika Devi and offer prayers to the goddess. The festival falls during the blowwoming of almonds flowers around Hari Parbat hill. A basket of

unhusked rice or rice with bread, a ruppe a pen case, a cup of curds, a few walnuts cooked rice and some flowers are kept overnight and seen the first thing in the morning on waking up by the members of the house. The son-in-law are invited and a feast is given. A big fair is held in ever town and villages where Kashmiri Pandits reside. New clothes are worn by the people. The third day of Naureh is called Zangtreh. On this day married women, old of young are invited by their parents and they take meals etc. at their parents house, but in the evening, they have to go back to their inlaw's houses. During the day time, they visit different gardens or parks and enjoy the day there.

## Shivratri Festival

Shivratri Festival is the most important festival of the Kashmiri Pandits. It commences from the first day of dark fortnight of Phagan (Feb-March). From 5th to 8th day the houses are cleaned and clothes are washed. On the 10th day the cash presents are sent to married daughters and amount vary according to social economic position of parants. On the 11th day, fish is prepared in the house and after brief ceremony whole family enjoy the food. On the 13th day, the head of the family keeps a fast and performs the Shiva Puja during the night time. Walnuts are used in Puja and various types of meat preparation are prepared in almost every house. On the 14th day, a feast is held. Cash and kinds presents are distributed among friends and relatives. On 15th day again a brief ceremony is performed and walnuts are distributed among all relations.

### Ram Navmi

The festival is celebrated on the 9th day of moon in the month of *Chaitra*, the brith

day of Shri Ram Chandra, in Ramji's temple which is situated near the Exchange road in Srinagar city. Not less than 15,000 people participate in the festival and offer their prayers. The shops and other stalls are found in large number.

# Mela Sharika Bhagwati

The festival is celebrated on the Lunar moon in the month of June. The shrine is situated on the western slope of Hari Parbat hill. For the comfort of pilgrims, steps of shiselled stones have been built from foot of the hill to the site of the shrine. Large number of people participate in this festival and devote themselves in prayers.

#### Raksha Bandhan

This festival is celebrated in the middle of August. Thousands of people within and outside the state visit the Holy cave of Amar Nath to get darshan of the Ice Lingam of Shiva. The cave is situated at the height of 12,720 feet above the sea level. The journey is very hard and it takes three or four days to reach there. A large number of people go to the Shiva temple which has been built at the top of Shankercharva hill and is 21/2 miles above the main road. On this day, the sisters usually tie a holy thread on the right wrist of their brothers who in return pay them some money to symbolish the pledge of their relations.

#### Mela Khir Bhawani

The festival is celebrated by Kashmiri Pandits all over the state on this eighth day of first lunar fortnight in the month of June. It is said that on this day the goddess Raginva Devi *releabe* herself for the first time. The shrine of Khir Bhawani is situated in tehsil Ganderbal. Mass prayers are held in the evening in front of the goddess. The devotees wave burning candles, fed

with ghee and burn *dhupa*. The preists ring the bells and recite religious hymns. Th sale of meat, eggs and onion preparation are strictly prohibited here.

## Durga Shhuri

This festival is celebrated on the 8th day of the moon in the month of July every year at Kulgam. The pilgrims mostly consists of Pandits of nearby places of Kulgam.

# Mela Ragniya Bhagwati

This festival is held in the village Manzgam of tehsil Kulgam in Khirbhawani temple. On 8th day of moon in the month of June. The pilgrims mostly hail from Kulgam tehsil.

#### Khanabarani

In the village Devasar, there is a sacred place of the Pandits, which is called Khanabarani. There is a temple of Shri which is very a festival is held here on 4th Magh.

#### Jwalamukhi

Jwalamukhi festival is celebrated on the top of a small hillock of the village Khrew. The festival falls on or about 16th July, and is celebrated by all. The administration of this temple is under Darmarth Trust. A large number of stalls are set up all for the sale of different things. Barthen trays with ghee and cotton and wicks are available. The devotees purchase these trays and use while performing the prayers.

#### SIKH FESTIVALS

Chatti Padshahi is the principal shrine of Sikh community in Srinagar. It is situated at Kathi Darwaza, near the gate of the wall built around Hari Parbat Fort by Emperor Akbar. Two important festivals, one to celebrate Guru Nanak Ji's birthday and the

other known as Guru Hargovind Singh's day, are celebrated by the Sikhs on 28th November and 4th June respectively. On these occasions, thousands of Sikh assemble at Gurudawaras and engage themselves in the recitation of Granth Saheb. The management of the Gurudawars distribute pudding among the pilgrims which they regard sacred. Stall holders engaged in the sale of confectionary, cold drinks, toys, hosiery articles and religious literature occupy the entire space in the premises.

## Baisakhi

The festival falls on the first of Baisakh. The Pandits assemble at Ishbar, a place about half a mile away from Nishat garden and take their bath in the sacred water of Gupta Ganga spring. The Sikhs and others visit the Moughal Garden especially the Nishat Bagh. The entire space in front of the garden is occupied by fruit sellers, tea stalls and other articles. Some of the people engage doonagas, shikars and relax in the Moughal gardens.

# **CHRISTIAN FESTIVALS**

Christmas is observed by the Christians of the valley on the 25th of December every year. Special prayers are held in the churches at Srinagar and Baramulla during night. New years day in observed by the Christians and others also on the first January every year. It is a day of great rejoicing.

# PUBLIC GAMES AND RECREATION

Football is very popular with the people in Kashmir. During summer, regular tournaments are held and various matches are played in the District Playgrounds and stadiums. Many senior and junior footbal clubs have been formed by the players. Among the university and college students,

cricket is becoming popular. The students engages themselves in various indoor and outdoor games. *Guli-danda* and kite-flying is favourite pastime of the poor children. As the Valley of Kashmir is economically backward, even minor children are engaged by their parents in carpet and shawl weaving. These children do not get any time for relaxation. Winters are vary cold and frosty, with the result that all have to sit inside their homes. Winter games like sking and skating are for the tourists and the elite.

Girls also play the same types of games in schools and colleges and table tennis, hockey, volly ball, badminton. Both boys and girls also take part the N.C.C. parades and parade shows are given in certain days.

# Local Games of Children

During the summer season, boys and girls play some local games as Guti and Zangtaar respectively. Zangtaar is played by a number of children who by majority, select one out of them, whose eyes are closed by the another boy, sitting at his back, with his hands. He had to spread his legs on the ground and remaining children cross over them. Every boy or girl touches the leg giving the indication that some one has crossed over him or her. In case he or she says incorrect name, the practice is repeated and is continued on the same boy, till he quotes the correct names.

The game of Guri is played by number of children with nuts or paisa. In this game, a hole of about 3" or more in diameter and 2" depth is sunk in the soil which is called Guti. A distance of 9-12 feet from the guti where from the participants throw the nuts or paisa is called Manda. To decide that

who will first start the game, each player throws a nut or paisa from munda into paisas or nuts deposited become his property. In case, the strider goes into the guti or touch some paisa other than the target, he has to pay one more nut or paisa as fine.

Kite-flying is very common among the boys of Kashmir region during the months of March, April, September and October. Tincat which common all over India is played in Srinagar and loser has to give the winner a ride on his back.

Hop-Scotch is also a common game which is placed by young boys. Little girls always carry their rag dolls and perform their marriage ceremony. They also play to cook meals which they call wazwan with their toys. Now everywhere, we see boys playing cricket, badminton, net ball, etc. Boys are nor so fond of cricket that is very lance, etcone will find them playing with their bat and ball. In schools and colleges, they play a variety of sports and games like, high jump, long jump, different types of races, badminton, volly ball, table tennis, cricket. Matches are held in Sports Stadium which is situated at Hazuri Bagh, Srinagar. There are no avenues of recreation for the poor people of the valley except to occasionally visit the gardens and meadows and springs. Melas held at the shrines and tombs of the rishis, peers and saints provide a chance to the people to pay a visit to these fairs. This is an occasion when a Kashmiri goes to the fair along with his family. The other avanues of recreation for the general public are the cinema halls.

Palladium Cinema is situated in Lal Chowk near the first bridge, with seating capacity as shown below:

Box	Balcony	Dress Circle	Upper Stall	Lower Stall
33	188	270	208	102

All types of Hindi and English movies are shown there.

Shiraz Cinema is located at Khanyar Chowk. Both Hindi and English movies are shown there.

Seating capacity as shown below:

Box	Balcony	Dress Circle	Upper Stall	Lower Stall
17	243	247	186	150

Broadway Cinema is located at Sonwar Bagh, Srinagar. Newly produced Hindi and English movies are shown here and having following seeting capacity:

Box	Balcony	Dress Circle	Upper Stall	Lower Stall	
	142	288	224	58	

Neelam Cinema is located near New Secretariat building. All types of Hindi and English movies are shown there. The number of the seats in the hall is:

Box	Balcony	Dress	Upper	Lower
		Circle	Stall	Stall
46	227	331	120	80

Regal Cinema is situated at Residency Road and has got following seating capacity:

Box	Balcony	Dress	Upper	Lower	
		Circle	Stall	Stall	
30	246	334	246	150	

Nazz Cinema is situated opposite Stadium and has got following seating capacity:

Box	Balcony	Dress	Upper	Lower
		Circle	Stall	Stall
	424	-	246	150

Khayam Cinema is situated at Monawarabad road. The total number of seats are:

Box	Balcony	Dress	Upper	Lower	
		Circle	Stall	Stall	
20	260	270	189	47	

Firdous Cinema is located at Hawal and the number of seats are:

Box	Balcony	Dress	Upper	Lower
		Circle	Stall	Stall
18	300	283	174	87

Nishat Talkies is situated in Anantnag District having following seating capacity:

Box	Balcony	Dress	Upper	Lower	
		Circle	Stall	Stall	
16	16	56	20	216	

Regina Cinema is situated in Baramulla District and number of seats are:

Box	Balcony	Dress Circle	Upper Stall	Lower Stall	
24	138	12	84	125	

Daggar Cinema is Military run Cinema at Baramulla.

Samad Takies is situated at Sopore and was established in the year 1956, with the following seating capacity:

Box	Balcony	Dress	Upper	Lower	
		Circle	Stall	Stall	
132	96	96	200	50	

#### Clubs

There are a number of clubs in the Kashmir region, but mostly are found in the Srinagar District.

- Srinagar Club;
- 2. Amar Singh Club;
- 3. Nagin Club;
- 4. Harson Club.

Besides this there is Rotary club and Lions Club in Srinagar. In Phalgam and Gulmarg there are Phalgam Club and Gulmarg Club.

# SRINAGAR CLUB

The Srinagar club is a mixed club and is intented for persons of high social status in business and recognised professions; Gazetted officer(active or retired) of the Defence Service and their wives.

It is biggest of all the clubs in Srinagar and is situated near the Residency on the back of the River Jhelum.

There are six tennis courts assembly hall and a billard room and cocktail dances are its special ativities.

The number of the clubs comprise of:

- 1. Life members;
- Permanent Member;
- 3. Temporary Member.

The permanent membership of the club does not exceed 200

# Life Members

Are those permanent members who pay a lump sum of Rs.1,000 for club subscription.

Permanent gentlemen members; Permanent lady members; ladies of good social status are eligible for selection in the same way as permanent gentlemen members. They have the right of vote and voice in the management of the club. Such of the existing permanent lady members, who pay entrance fee, ladies and gentlemen fan join the club as temporary members every candidate for election as a permanent member is proposed by one and seconded by another permanent members of the club. But these persons must be the permanent members of the club. Every application for permanent membership shall be accompanied by a deposit of Rs. 500 for gentlemen and Rs. 300 for ladies as entrance fee, which will be refunded if the applicant is not elected. The monthly subscription for the club is:

Single	Family
Rs. 15	Rs. 3 for every other member
	of the family.

# Amar Singh Club

Amar Singh Club is finest club in whole of India regarding its design of building, beautiful lawns, chinar gardens, squash room, cricket ground and tennis courts. This club contains a library with a reading room, dinning hall, concrete rooms, bar and refreshment rooms, dressing rooms. The club performs important festival as New Year Day. Repulic Day, Id day and Vijaya Dashmi. Dinners, concerts and fancy dress shows are held in this club.

The Amar Singh Club is intended for Civil and Military Gazatted Officers of Jammu and Kashmir Government and other resident non-officials of good social position and their families. The member of the club are of two types (a) Permanent members and (b) Temporary members.

## Permanent Members

- (a) The permanent member is the constitutional Head of the State and members of his family.
- (b) Civil and Military Officials of Jammu and Kashmir Government whether in active service or retired and their families.
- (c) Non-officials of good social position and their families.

A gazetted officer drawing a salary of Rs. 250 per month or less, is charged half the amount of entrance fee and subscription and usual rate for each member of his family, such an officer has to inform the Secretary as soon as his salary goes up.

#### Harison Club

This is the newly opened club situated behind Nedou's Hotel. It is open throughout the year.

# The Pahalgam Club

This club is run by the Government and the Executive Officer of Pahalgam is the Secretary of the Club. The club is located at a very beautiful place having fine and fir trees in the premises of the club. There are a number of tanks built for women, children and for non-swimmers for bathing purpose. For children there are trapezis to ride on. There are variety of flowers round the building. The visitors performs various games to entertain the public.

# IV

# **AGRICULTURE AND IRRIGATION**

The enchanting Valley of Kashmir lies bet-ween the Great Himalayan range in the north and the Pir Panchal range in the south. It is nearly flat with an oval shape surrounded on all sides by snow clad mountains. This valley which is about 200 kms. long, abounds in wholesome, streams and vegetation. In fact, the valley is a drained-out lake and its ancient deposits are spread all round the valley like terraces known as Karewas. The region is drained by river Jhelum with its various tributaries. These rivers have endowed to Kashmir a large area of alluvial soil which can be divided into two categories, viz., the new alluvial found in the beds and deltas of the rivers and the old alluvial lying above the banks of the Jhelum and extending as far as the Karewas. The first is of great fertility and every year is enriched by silt from the rivers. A part from the tracts of fertile alluvial plain, major part of the region comprises mountains and hills. Moreover winter cultivation is not possible in the region due to heavy snowfall. Notwithstanding these unfavourable climatic conditions agriculture constitutes the mainstay of the economy of Kashmir. It provides livelihood to above 72.33 per cent of its working force which earns its daily bread by toiling hard on the soil. In view of the limited resource endowments in other

fields, it would continue to be the major resource of income and employment to the bulk of population.

During 1965-66, against the total geographical area of 3736 thousand acres, the cadestral area stood at 1374 thousand acres. The disadvantages of limited land is partially overcome by reclamation of swamps and water-logged areas through siltation and drainage as also by conversion of banjar or uncultivated ghair-mumkin or uncultivable into cultivated lands.

The distribution of areas under various land uses is given below:

<ol> <li>Total land area under utilization;</li> </ol>	
10,1	2,000 Hcts.
<ol><li>Permanent pastures:</li></ol>	17,186
<ol><li>Land put to misc.tree and crops</li></ol>	9,549
4. Cultivable Waste:	75,942
5. Forests:	,
6. Area under non-agricultural uses	s: 59,186
7. Barren lands:	32,149
8. Fallow Lands:	3,352
9. Current Fallow:	17,523
10. Net are sown:	3,40,925
11. Irrigated areas:	1,89,171
12. Net area irrigated:	2,01,151
13. Total Cultivable waste:	93,165

From the above, it is clear that in Kashmir, only 29 per cent of the total land is available for cultivation. While the population has grown rapidly, the availability of land for cultivation has gone down, per capita, from 0.23 Hactres in 1951 to 0.12 Hactres in 1986.

# NATURE OF SOILS

The soils of Kashmir are varied because they depend on various factors; altitude, climate and topography. Parent material and vegetation has resulted in the formation of different soils in the State. They are sub-tropical intermediate, temperate, and arid zones. The Valley of Kashmir has been categorised in the temperate region. On the basis of different physiographic positions and micro-climatic variations, the temperate region has further been sub-divided into three different soil zones, viz., lower belt, karewa and forest soils.



#### (a) Lower Belt Soils

These comprise the basin of the valley, which has been formed from alluvial deposits. They are found occurring within an altitude of 5,000-5,500 feet. These soils are deep, heavy textured with a low permeability. The soil reaction varies between 6.5-8.5. The entire belt is irrigated and put to the cultivation of paddy, sarsoon and wheat.

#### (b) Karewa Soils

These are huge mounds of earth with sloping sides. These are stratified lucustrine deposits and occupy about half of the cultivated land in the valley. The complete belt is rainfed, except some patches on flat tops, and as such, mostly put to rainfed crops only. The texture of these soils varies from loam to clay loam and the permeability is moderate. They are found between an altitude of 5500-6000 feet. The *Karewas* used to grow wheat and maize but now have been converted into fruit gardens.

# (c) Forest Soils

These are high altitude soils and are found above 6,000 feet in the forest belts. These soils are suited for trees and shrubs, with evergreen leaves. The forest trees are mostly deodar, conifer, pine and juniper. Besides wood, resin is tapped extensively from those trees. Medicinal plants and herbs are also found in these forests. Birches are also found in the Valley of Kashmir.

# Soil Types

The following soil types are found in the Valley of Kashmir:

- 1. Gurti or silt, ows its origin to flodds which are frequent.
- Bahil or loam is a prized soil and possesses great national strength. When day, it appears black.

- 3. *Sekil*, is an important type of soil, used for growing rice. It is mixture of loam and sand.
- 4. Surazamin is a soil which is used for growing vegetables.
- 5. Kemb is a soil in which springs occur.
- Rad is typical type of floating soil on the surface of water. There stripes of artificial land are made lake reeds, grace and clay.
- 7. *Karewa* are table lands used for fruit cultivation such as almounds, apple and cherry.
- 8. Nambal or peaty swamps are found in the Hokarsar, Anchar and Wular lake areas.

# SOIL CONSERVATION

In a hilly State like Jammu and Kashmir, soil conservation assumes an important role both for development of forests and agriculture, apart from providing fodder. Soil Conservation is also related to control of floods. The soil erosion causes siltation in rivers and reserviors and thereby increase the flood hazards. That the bed of Jhelum and of Wular and other lakes in the valley has risen, is too evident a fact to need any emphasis.

Kashmir being hilly and mountainous in physiographic disposition is highly vulnuerable to soil erosion. The problem is encountered both on agricultural as well as non-agricultural lands. The high rate of population growth both human and livestock has resulted in over exploitation of natural resources to meet the ever increasing demand for food, fodder and fuel. The increased competition on the same lands has resulted in widespread demage to the forests, pastures, and agricultural lands.

# PRINCIPAL CROPS

The principal crops of Kashmir are rice, maize, saffron, tobacco, hops, millets, amarnath, buckwheat, pulses, sexamen in the autumn and wheat, barley, poppy, rape, flax, peas and beans in the spring. Padday is the principal food crop of Kashmir. More than 1/3rd of the total area is under Paddy and the same is being cultivated up to an altitude of 5,500 feet. Rice is in the husk is called *Dhani* or *Shali*. It is the staple food of the Kashmiris and constitutes the staple crop of Kashmir.

With the introduction of Chinese varieties, the preference of the cultivators has been felt for these varieties in place of local varieties. In 1963-64 the average yield of rice in the State was 1,119 kgs. per hectars against 1,036 kgs. in India. The per hectar yield in Kahmir is 1,329 kgs. The basin of the valley is covered both with the terraces of paddy fields.

Next to paddy and maize, wheat is the principal crop of the province. Wheat was mainly sown in the unirrigated belt of the region, mainly on karewas and was grown as fodder. But with the introduction of dwarf wheat, the concept of wheat cultivation has changed remarkably. The yield rate of the wheat has increased average yield of wheat during 1963-64 in the State per hectars was 610 kgs. With the passage of time, *karewas* are being converted into the fruit gardens. As wheat cultivation has diminished.

Maize is food crop of considerable importance in the State. As the attitude increases from 8,000 feet above sea level, the importance of maize cultivation and maize consumption increases. Maize is mostly

grown in the unirrigated tracts which accounts for its low per acre yield. The average per hectar yield of maize in the State is 792 kgs. In the valley maize is grown in the *Kandi* areas.

Oil seeds are sown in paddy fields during Rabi season. This crop is considered an ideal crop for sowing after paddy in the fields on account of its early maturity. Since the area under this crop is very low, therefore its impact on over-all agricultural incomes is negligible. However, if much area will be brought under this crop it would be very beneficial for the economy of the State. Despite its non-nutritious character, Saffron alias Zafaran is prized as a banquet condiment and pigment. Its cultivation is restricted to a flat topped karewa of lacustries soil lying to the eat of Jhelum river in the Valley of Kashmir and at the east-north of Srinagar. Pampore is the home of Saffron. The plant is said to have been brought and introduced by a Buddhist monk during ancient times. All kinds of pulses are grown in the Kashmir valley. Mong, Mah, Muth, Peas are delicious white leave known as Razmah. Other crops of minor importance grown in the valley are barley, trumba millets, buckwheat etc.

Trends in agricultural productivity indicate the growth performance of a development strategy. There has been a substantial increase in the agricultural production, particularly in foodgrain production, both in aggregate terms as well as crop-wise. There have also been serious fluctuation in it from year to year.

The productivity trend is given as shown in Table 4.2:

In Kashmir the total area under different crops is given in Table 4.1

TA	RI	12		A	4
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Foo	Total Food Grains	Rice	Wheat	Maize	Fruits & Vege- tables	Total Non- food Crops	Total Area Shown	Net Area Sown
1955-56	689.00	196.00	150.00	203.00	18.00	56.00	745.00	614.00
1965-66	747.00	212.00	154.00	255.00	22.00	61.00	808.00	675.00
1974-75	833.60	237.00	191.00	265.00	34.00	65.20	898.80	693.00
1980-81	890.55	264.58	201.00	275.00	51.11	83.36	973.91	715.3
1985-86	918.81	265.55	224.01	286.00	53.63	111.11	1029.92	732.25
% Growth	8.41	8.16	2.66	· 25.62	22.22	8.93	8.46	9.93
% Growth II	23.00	25.30	45.46	12.5	143.60	82.0	27.5	8.5
Overall Growth	33.35	35.48	49.34	41.36	197.94	98.41	38.24	19.25

The rice production during 1955-56 to 1964-65 has gone up from 5.72 Qtls/Acre to 7.78 Qtls/Acre but then it has increased very moderately to 8.33 Qtls/Acre in 1981-82. It clearly shows that climatic extremes have had an upper hand in rice production. Against this, wheat production which has more or less stagnated during the pregreen revoluation period, doubled, during the period 1964-65 to 1981-82.

#### DOUBLE CROPPING

With the introduction of modern Methods of agriculture double cropping is receiving the special attention in Kashmir. The achievements in this direction are highlighted by the fact that during 1967-68 when the double cropping was introduced in the valley only 1000 acres were under this programme. However, during 1970-

TABLE 4.2
Productivity of Principal Crops Qutls/Acrs

	Rice	Wheat	Maize	Total food- grains
1955-56	5.72	2.11	3.12	3.98
1960-61	6.29	2.21	4.93	4.74
1964-65	7.78	2.63	6.11	5.41
1981-82	8.33	4.09	6.62	5.95

71, 13,000 acres have been brought under this programme. The varieties of wheat cultivated earlier have been replaced by new and promising varieties. The introduction of cultivation of summer wheat, on higher cultivations where the per acres yields of paddy and maize are very low,

marks in the development of agriculture in the Valley of Kashmir. The cropped area is increasing from year to year. Vegetables and flowers are also being grown. At the same time the cropping pattern is being gradually remodelled and larger areas are being used for growing rice, wheat, and maize, constitutes the staple food of the inhabitants of the valley. It appears that the cultivators are prompted to divert more and more areas to grow these crops on account of the prospect of better yield rates as a result of the employment of scientific methods of cultivation. The increase is also due to the construction of canals which provide facilities for irrigation of land suitable for rice cultivation. In the other hand, the areas under barley, oil-seeds, other food crops and non-food crops seem to have shrunk substantially, presumably because these are now being used for growing rice, wheat and maize etc.

Another significant factor is that nearly 90% of total cropped area is heavily dominated by food crops and yet the State is deficient in foodgrains. This shows that the bias in favour of low value crops such as foodgrains is higher in State than in rest of the country. This has serious repercussion on the economy of the State, because 77 per cent of working population is struggling hard, through unsuccessfully, to produce hardly enough to eat for the entire population. The heavy import of foodgrains, year after year, testify the situation.

The extremely small size of holdings and absence of further scope for extension of cultivation make it imperative that agriculture should be organised in such a manner that the limited land is able to yield the maximum through the judicious

application of modern technology adopted to local conditions. The disadvatages of limited land could be partially overcome through the increasing of area under double cropping and by introducing a short duration.

Since the productivity trends of principal food crops are not promising, in Kashmir there is need to give a better deal to non-crop enterprises. The Kashmir by going division should seek to optimise the returns from land by going in for orchards in a higher way. It has always been a painful experience to note that the valley should import dairy, poultry and vegetables when it should, in fact have been the principal exporter of these items to rest of the country. The policy of agricultural development should be so oriented as would result into desirable changes in land-use pattern in Kashmir.

#### AGRICULTURAL IMPLEMENTS

The agricultural implements used in the valley are simple and primitive. The plough is light, because the cattle which yoke it are small. It is made of wood, and the ploughshare is tipped with iron. The spade likewise is made of wood, has a handle and a narrow face and is tipped with iron. A hand hoe is also used for weeding.

These all types of implements which are still in use are:

- i) Country Plough
- ii) Harrow
- iii) Sickels
- iv) Levelling mud
- v) Hand Hoes
- vi) Indigenous thrashers

With the introduction of new methods of agriculture new and improved implements have made good impact on farmers. However, the old type still continue to be in use till the farmers get fully acquainted with the new and improved ones. Following is the list of improved agricultural implements machines tools developed and introduced in the State.

- 1. Shalimar Plough
- 2. Puddler

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- 3. Paddy Weeder
- 4. Winnowing Machine
- 5. Orchard Ladder
- 6. Prunning Scissor
- 7. Hand tools.

## HORTICULTURE

The State can broadly be grouped into two agroclimatic zones, i.e., Temperate Zone and Sub-tropical Zone. In these zones, two different set of fruit crops are cultivated. Apples, pears, peaches, appricots, plums, cherries grow in temperate zones and mango, lichi, per, citerons and stone fruits grow in sub-tropical zone.

In general, temperate fruits are being grown in Kashmir. The Valley of Kashmir can be compared to a fruit garden. It grows many varieties of apple, appricots, peaches, cherries, plums, pears, walnuts almounds, chesonuts, melons and grapes. The people of Kashmir are learning to grow fruits and sell it in the markets of the country. More and more vacant lands are being converted into fruit gardens in the valley. Even many forest lands have been utilised for horticulture, creating other related problems in Kashmir.

During 1968-69, the area under orchards in Kashmir has been assessed as 91,173 acres. Assumption is made that 30% of fruit produced is locally consumed or wasted while the rest is exported to other parts of India. Due to diversification of agriculture, a number of orchards have sprung in the valley. On the basis of the report issued by Marketing Research Corporation of India, the production has been estimated as Table 4.3:

The State of Jammu and Kashmir is a pioneer fruit growing State in the Country.

TABLE 4.3

Year	Fruits sent out- side the State (M. Tons)	Appro. Production (M. Tons)
1960-61	23,000	33,000
1965-66	31,000	44,000
1966-67	34,000	48,000
1967-68	49,000	70,000
1968-69	62,500	89,000
1969-70	73,500	1,95,000
1970-71	1,06,584	1,52,263

#### **IRRIGATION**

The formation of valley is such that in ordinary years, the water supply for irrigation is abundant. If during winter, the snowfall is normal and the great mountains enclosing the valley are well covered, the water supply for the rice will be sufficient. The elaborate irrigation system in the Valley of Kashmir has come down to us from ancient times due to the efforts of hard working Kashmiri farmers and benevolent rulers.

TABLE 4.4

17		7.7			
Name of System	1st Plan	2nd Plan	3rd Plan	1970-71	
Canals	26842	22404			
Lakes & Tanks	20042	32484	36235	39460	Hectars
	162	1762	1422	1768	
Tubewells				1700	
Wollo (Danna & Your	-	-	-	-	
Wells (Pacca & Kacha)	~	-	-	_	
Other resources (Lift Schemes etc.)	2172	1451	2255		
	2172	1451	3277	4420	
	29176	35697	40934	45648	Hectars

A statement about the net area irrigated by various systems is given as shown in Table IV.4.

The position has improved further with more irrigation facilities. In the year 1987, the net irrigation has been estimated to be 2,01,151 hectars in Kashmir. However, the total area under irrigation comes to only 13% because the valley mainly consists of the mountains and sloppy unplands known as *Karewas*.

The valley is famous for its water resources. A number of perennial springs spurt in different parts of the valley besides some natural streams, rivers and rivulets which endow it with a high irrigation potential. A major source of irrigation is privately owned Zamindari canals, locally known as khuls. Either a spring (sometimes a river also) or a remote nallah flooring in the mountains is their primary source of water. These canals have fallen into disuse due to neglect, which has impaired their irrigation potentialities. Some of these khuls cause considerable damage to agricultural lands during the floods. They also cause soil erosion on large scale. Due to neglect, their irrigation potentialities have been impaired. It is, therefore, essential to undertake a programme of repairing and

remodelling these canals. The private canals are the chief source of irrigation in all the districts of the valley, accounting for 75.2% of the total net irrigated area.

After 1947 various Zamindari Khuls were taken up for remodelling by the Irrigation Department. Canal irrigation both Government and private accounts for about 97% of the total area irrigated by all sources. The second major source of irrigation in the valley is Government canals. The net area irrigated by Government canals is 21.5%. It may be noted that well irrigation does not form a significant source of irrigation in the valley. However, well irrigation is prevalent in certain areas of Anantnag, Pulwama, Srinagar, Sonawari and Baramulla. Water from these sources is mainly used for the most fertile vegetable grown acres of the valley. The proportion of area irrigated by this source is insignificant.

The other sources of irrigation include irrigation from ponds or depressions where water gets accumulated due to natural oozing or due to accumulation of rain water. This sort of irrigation has proved beneficial in the draught prone zones in the valley like Rajwar, Lolab, and kandi areas of Baramulla. From such an experience it can be derived that there is ample scope for

creating valuable potential by means of storage in such other areas as Shmgas, Devsar, Shopian Keller, Kupwara, Manhal and Kalarooch. These small works will be of immense benefit to the rural economy and food production in the distress areas. However, this source of irrigation is second important source accounting for 13% of its total irrigated area in District Srinagar.

Tubewells do not exist in the valley. However, there are some large portions of low lying cultivable lands which remain submerged in water, making it impossible to raise any crops. For developing these areas some dewatering-cum-irrigation and lift irrigation schemes have been taken in hand. There are sufficient underground water resources available in Kashmir, but the same have not been exploited as yet.

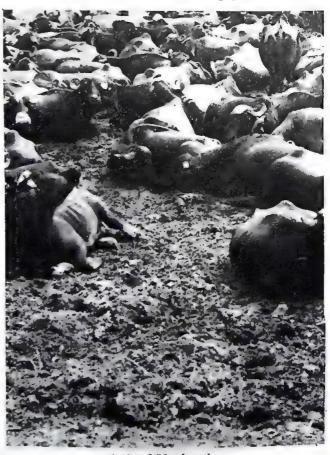
## ANIMAL HUSBANDRY

The Valley of Kashmir has been and will continue to be predominantly an agricultural region. The welfare of the every section of the population depends directly or indirectly on the amount of wealth generated from the soil and its capacity to feed and maintain both human and animal life on its surface. The area of the State is rather tropical in structure and its topography can be divided into:

- a. High altitude area of alpine pasture lands;
- Area occupied by forests, streams and rivers including forest grazing lands;
- Area arid and barren formed of stones and sand only; and
- d. Area under agricultural operations and habitations.

Since ancient time, the agricultural and livestock industry have maintained a deep relationship for being interdependent. The grass lands of the Valley are most suitable for grazing of sheep, goat cow and cattle. Kashmir as a whole and in the entire Jammu region, considerable agricultural activities are taking place and cattle population as also sheep and goats predominate all over the State. In certain specified regions, where the scope of sheep rearing predominates, the main occupations of the farmers, besides cattle rearing is to rear sheep in larger numbers. The districts of Ladakh and Kargil are known for producing fine wool and having very little cultivable land, the entire population in one way or the other, derives maximum income from the livestock and that too, from sheep and goats.

The livestock thus, forms the main source of wealth and life sustaining potential for



Animal Husbandry

the agricultural society in the State. During summer, there occur large scale migration of sheep, goat and cattle to the grass lands in the valley. Many semi-nomadic tribes, scuh as the Gujjars are engaged in rearing flocks of cattle. Sheep and goats are not only used for mutton, but wool also. The best type of wool is called Pashmina for which Kashmir is famous in the world.

The raising of cattle provides supplementary activity to cultivators, and a community known as Gujjars is principally engaged in cattle rearing and grazing. The cattle and buffaloes are the main source of supply of milk the sheep are of great importance to the villagers since they supply wool and manure. There is considerable scope for improving the breed of sheep for producing high quality wool. This could not only yield large income to the sheep rearers, but strengthen the local woollen industry whose products are in a great demand both within and outside the country. Similarly the development of poultry for which there is keen demand from the civil as well as defence personnel within the State could provide a handsome source of supplementary income to the rural people in their spare time. Development of fisheries too for which scope is considerable in limited areas, could be tied up with tourist activity, could substantially raise the contribution of the livestock sector to the overall economic progress of the State. Sheep and goat are used for meat and mutton but dairy industry can also be developed with the introduction of better varieties of milk giving cows. Ghee and butter can also be produced.

# LIVESTOCK POPULATION

After 1947, many projects and programmes were undertaken by the Government

TABLE 4.5

#### Nos in laksh

Types of Livestock	1956	1982	% increase
1. Cattle	17.575	23.252	+32.27
2. Buffaloes	3.742	5.63	+50.53
3. Sheep	14.654	19.09	+30.30
4. Goats	8.135	10.04	+23.49
5. Horses Ponies Donkeys & Mul	es 0.957	1.27	+33.68
6. Camels	0.013	0.026	+100.00
7. Yaks	0.130	0.21	+61.53
Total Population	n 45.07	59.55	+32.12

for livestock production. It included upgrading of the local cattle through matting with selected bulls, breeding by artificial means, cultivation of superior fodders, provision of vaccines and establishments of frozen semen banks. Table 4.5 explain the growth in various types of livestock in the Jammu and Kashmir State

The position with regard to the principal categories of livestock in the valley of Kashmir was as under in 1956:

1. Cattle	:	487491
2. Buffaloes	:	31782
3. Sheep	:	973707
4. Goat	:	111020
5. Horses	:	48555

# Sheep Development

With the growth in population the demand for the mutton and wool has in-

the State in 1956 stood at 14.65 lakhs comprising a local Kashmiri breed with low body weight coarser quality of wool.

Although different upgrading and cross-breeding programmes were started with the launching of C.D. and N.E.S. programmes and even earlier. Yet the growth in human population and economic activities, led to decrease in sheep population from 14.65 lakhs in 1956 to 11.62 lakhs in 1961. Keeping in view the human and sheep population, it is evident that one sheep has to sustain 4 to 5 human beings in the states compared to advanced countries like Australia where 18 sheep have to sustain one human being. Day by Day the requirements of both meat and wool are on the increase.

As the local sheep population was generally inferior the need was felt to introduce breeds with better genetic make up. Accordingly Australian and Russian Marino sheep breeds were selected for Kashmir. 16 sheep breeding farms with a total capacity of housing 19000 sheep were established in different sheep belts particularly in those areas where grazing facilities were available. Different trials on cross breeding resulted in not only quantitative growth but also qualitative improvement in the sheep population. In the course of breeding programmes a new breed of sheep known as Kashmir Merino was evolved with better body weight (Average 53.6 kgs. at 2.1/2 years of age) production (AD. 3 to 4 kgs.). The wool population of sheep in the State in 1982 stood at 19.08 lakhs of which 46% is of cross breed variety.

The present livestock strength and the breed existing at each Sheep Breeding Farm is given as shown in Table 4.6.

For improving of quality of sheep finewoolled sheep have been imported in piecemeal consignments from abroad. The stock imported is shown in the table given in next page:

This exotic stock of sheep has been multiplied at Sheep Breeding Farms and the quality Rams have been distributed. Their distribution have resulted into cross-breed population of 8 lakhs uptill now. This cross-breed has been examined and it has been noticed that they have finer quality of wool and increase in mutton, as compared to the local sheep population.

# SHEEP SHEARING WOOL GRADING AND MARKETING

High level sheep give good quality of wool, for which Kahsmir is famous. Wool is a commercial fibre but the system of its get up for trade and the sytem of its marketing in the State leaves much to be desired. The result was that it effected the primary producer adversely and benefited the middle-men. Due to neglect of ages, there was little uniformity of any character in the local fleece. The advent of synthetic wool at cheaper ratent had threatened this age old industry in the State. This was fortunate even though the synthetics had equalled or even surpassed some qualities of wool, they had not been able to acquire all the different, qualities and attributes of wool. This had made it all the more desirable that the woollen industry in that condition in the State is to be brought on modern lines. For some time the Government was

TABLE NO. 4.6

Year	Imported From	No. of Rams	Sheep Ewes	Imported Total
1969-70	Australia	10	90	100
1970-71	U.S.A	30	270	100 300
1971-72	U.S.S.R.	145	1050	1195
	New-Zealand	9	22	31
	-do-	9	19	28
	-do-	9	15	24
1972-73	U.S.S.R.	330	1475	1805
1973-74	U.S.S.R.	25	578	603

Sheep Breeding Farm, Dachigam	Kas
Large Scale Stud Farm, Kralapathri	Rus
Sheep Breeding Farm, Goabal/Kangan	Cro
Central Sheep Breeding Farm, Daksum	Rus
Experimental Mutton Farm, Shehama	Dov

Kashmir Merino and Russian Stavarospolaskay: 2280
Russian Stay and Russian Merino 1293
Cross-breed & Russian Stavarapolaskaya: 497
Russian Stavarapolaskaya: 2684
Down-breed: 1025

doing a lot for introduction of finer, better and more productive wool. The present scheme was intended to grade and market, not only the indigenous but also the finer and crossbreed wool produced according to international standard. The prevailing practices of shearing of sheep also left much to be desired. The scheme envisaged the use of machine shearing wherever possible. Machine shearing is not only cleaner but also faster, cut close to the skin and is more uniform.

Since the introduction of the shearing programme in the State in 1970, four mobile and four electric shearing sets have been established. The shearing programme at present is going on and it is assumed that about 90,000 sheep are sheared annually.

The programme has been taken well by the farmers and by and large, its future appears to be bright. The shearing sheds at different places at Jammu and Kashmir were constructed and the work is going on there. Further some wool graders were also given the training of machine and some of them have also become the trained shearers. The basic problem has been faced due to no availability of adequate number of shearing machines and spares.

## MILK PRODUCTION

The State has registered a steady growth in milk production as a result of introduction of exotic germ plasm and better health care facilities made available to the livestock owners.

States milk production in 1956 stood at 1,12,643.83 tonnes thus making 70 ml. of milk available per person, whereas, in 1987-88 the per capita availability of milk has risen to 126 ml. Whereas, the actual requirement is 280 ml. per person, so the State continues to be a milk scarce State

and the gap between the actual production and requirement is mostly met through imports of dry milk powder and other milk products.

Milk supply scheme at Srinagar has been functioning since 1962. The scheme was sanctioned with an installed capacity of 10,000 litres, but since its inception through the out has been much below its installed capacity. The Dairy Development Organisation has located the milk pockets in the valley and surveys in some selected areas have been conducted from time to time. The procurement position has considerably improved now. The plant run by Government at Cheshmashahi, Srinagar is fed by the milk collections from some Co-operative Consumers Societies. Surplus milk from village is collected by these Co-operative Societies and sold into the market. The dairy programme is given a special attention in order to provide a market for the milk products. To produce more and clean milk, dairy extension programme is being intensified through renovation of cattle sheds, calf, subsidy, providing feed supplements and balanced feed.

In 1981 the State approved inplementation of Operation Flood Phase II. The salient features of the programme are as under:

- Setting up of three hundred milk cooperatives in milk sheds areas of Kashmir Valley.
- Setting up of a dairy plant with a handling capacity of 1.00 lakh litres per day in Srinagar City.
- c. Providing of health cover and breeding facilities to the livestock of the concerned farmers and giving remu-

nerative price to the primary milk producers of the milk shed area.

So far only 103 milk cooperatives have been formed in Kashmir Valley. The proposed milk plant has not come up although its foundations stone was formally laid in 1986. The milk from the 103 cooperatives is processed at Cheshmashai plant of the Kashmir Valley Milk Producers Cooperative Federation which has a handling capacity of just 10,000 litres per day.

#### **DAIRY FARMING**

The Valley of Kashmir is suitable for dairy industry. With the implementation of First-Five Year Plan, the Government started cattle breeding farms one each at Cheshmashai in Kashmir and Belicharana in Jammu with the sole purpose of producing better type of breeding bulls for being stationed at veterrinary hospitals and dispensaries for up-grading of local cattle. The number of veterinary hospitals and dispensaries was also suitably increased to provide the verinery aid to livestock on more convenient terms.

A start in the cattle development programme was made with the implementation of key village and Hill Cattle Development Schemes in the State, wherein the combined principle of improved breeding, balanced feeding, scientific management, prompt disease control were given effect to. In order to achieve effective results, few milk sheds pockets were selected in both the provinces under these schemes. A key village block covers 8,000 to 10,000 breedable cows scattered over an area of 10-12 square miles. Breeding bulls of specific breeds suitable

for the area were stationed at the Block headquarters and key village centres so that breedable cows are brought to these centres for natural service in the artificial insemination. At present, there are six key village blocks in Valley at Bandipora, Pattan, Sopore, Hanwara, Kupwara, Watergam.

During the year 1967-68 need was felt for taking a large compact area under cattle development programme and accordingly a start was given by setting up of two intensive cattle development project in the milk shed areas of Jammu and Kashmir. The main activities under this scheme comprise of preliminary survey of cattle population, the fodder resources, animal disease prevalent, managemental practices and marketing of milk etc. With a view to ensure balanced feeding to the animals under this programme. Now the programme has been extended to various regions of the State.

# FEED AND FODDER DEVELOPMENT

In Kashmir, the total grazing area of 1,88,695 acres provides hardly 9 marlas to an animal. There is dearth of suitable areas to meet grazing or fodder needs of the livestock. Outside the villages areas alpine pastures and other grazing lands within the demarcated forests are used mainly by nomads is as under:

Alpine	Other	Total
811.62	167.20	978.82

Every effort is made to collect fodder for the winter. Rice and maize straw is the chief fodder, but a large quality of hay is also laid by. In the paddy growing vil-

lages, the boundaries of the fields give a grand crop of hay, which is carefully cut, dried and twisted into ropes. This ropes are suspended from trees and remain dry and uninjured by the winter snows and rains. In the higher villages, the best grasses, the beran, jab, batak, lint and methi. Besides the grasses the branches of many trees are carefully collected. The mountain also yield a valuable fodder. In the winter, the plough bullocks and milch cows are given little oil cake and cotton seed, but the other cattle face badly. During the summer the swamp grass Nari, and the Khur, are excellent fodder for milch cattle. During the winter the rice straw and rice husk mixed with starchy rice water are said to increase yield of milk. Although it would be possible to prepare an ample sufficiency of hay for winter fodder, preference is given to the leaves of certain trees, as the walnut, willow, and mulberry. These are considered much more warming and nutritous than hay, especially for sheep. Small branches after having been cut when in full leaf are immediately so disposed and stored on the trees. The cattle are driven under the trees in which the store is suspended and the dry branches being pulled down, the leaves are eaten by them with great delight.

During winter season for fodder the Kashmir depends on leaves of the willow, and on the sweet dried leaves of the willow, and on the sweet dried leaves of the Iris.

Occassionally a pulse is given and once a month, salt must be mixed in the sheep's food.

The area under pastures and grazing lands in Kashmir is as shown in Table 4.7.

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So far only 103 milk cooperatives have been formed in Kashmir Valley. The proposed milk plant has not come up although its foundations stone was formally laid in 1986. The milk from the 103 cooperatives is processed at Cheshmashai plant of the Kashmir Valley Milk Producers Cooperative Federation which has a handling capacity of just 10,000 litres per day.

#### DAIRY FARMING

The Valley of Kashmir is suitable for dairy industry. With the implementation of First-Five Year Plan, the Government started cattle breeding farms one each at Cheshmashai in Kashmir and Belicharana in Jammu with the sole purpose of producing better type of breeding bulls for being stationed at veterrinary hospitals and dispensaries for up-grading of local cattle. The number of veterinary hospitals and dispensaries was also suitably increased to provide the verinery aid to livestock on more convenient terms.

A start in the cattle development programme was made with the implementation of key village and Hill Cattle Development Schemes in the State, wherein the combined principle of improved breeding, balanced feeding, scientific management, prompt disease control were given effect to. In order to achieve effective results, few milk sheds pockets were selected in both the provinces under these schemes. A key village block covers 8,000 to 10,000 breedable cows scattered over an area of 10-12 square miles. Breeding bulls of specific breeds suitable

for the area were stationed at the Block headquarters and key village centres so that breedable cows are brought to these centres for natural service in the artificial insemination. At present, there are six key village blocks in Valley at Bandipora, Pattan, Sopore, Hanwara, Kupwara, Watergam.

During the year 1967-68 need was felt for taking a large compact area under cattle development programme and accordingly a start was given by setting up of two intensive cattle development project in the milk shed areas of Jammu and Kashmir. The main activities under this scheme comprise of preliminary survey of cattle population, the fodder resources, animal disease prevalent, managemental practices and marketing of milk etc. With a view to ensure balanced feeding to the animals under this programme. Now the programme has been extended to various regions of the State.

#### FEED AND FODDER DEVELOPMENT

In Kashmir, the total grazing area of 1,88,695 acres provides hardly 9 marlas to an animal. There is dearth of suitable areas to meet grazing or fodder needs of the livestock. Outside the villages areas alpine pastures and other grazing lands within the demarcated forests are used mainly by nomads is as under:

Alpine	Other	Total
811.62	167.20	978.82

Every effort is made to collect fodder for the winter. Rice and maize straw is the chief fodder, but a large quality of hay is also laid by. In the paddy growing vil-

lages, the boundaries of the fields give a grand crop of hay, which is carefully cut, dried and twisted into ropes. This ropes are suspended from trees and remain dry and uninjured by the winter snows and rains. In the higher villages, the best grasses, the beran, jab, batak, lint and methi. Besides the grasses the branches of many trees are carefully collected. The mountain also yield a valuable fodder. In the winter, the plough bullocks and milch cows are given little oil cake and cotton seed, but the other cattle face badly. During the summer the swamp grass Nari, and the Khur, are excellent fodder for milch cattle. During the winter the rice straw and rice husk mixed with starchy rice water are said to increase yield of milk. Although it would be possible to prepare an ample sufficiency of hay for winter fodder, preference is given to the leaves of certain trees, as the walnut, willow, and mulberry. These are considered much more warming and nutritous than hay, especially for sheep. Small branches after having been cut when in full leaf are immediately so disposed and stored on the trees. The cattle are driven under the trees in which the store is suspended and the dry branches being pulled down, the leaves are eaten by them with great delight.

During winter season for fodder the Kashmir depends on leaves of the willow, and on the sweet dried leaves of the willow, and on the sweet dried leaves of the Iris.

Occassionally a pulse is given and once a month, salt must be mixed in the sheep's food.

The area under pastures and grazing lands in Kashmir is as shown in Table 4.7.

**TABLE 4.7** 

Name of the Species	Alpine	Other
Kamraj	36.36	16.56
Langet	46.30	43.47
Jhelum Valley	45.10	28.40
Pir Panchal	286.06	32.87
Sindh	91.60	25.90
Plantation	-	-
Kashmir	306.20	20.00
Total:	811.62	167.20 sq. miles

The preparation of balanced feed for the cattle, using local ingredients and making available of this mixed feed of green fodder is being given special attention by renovation and raising good pasture grass in selected areas. Raising of fodder grasses such as Bersuem, Naipur, para grass are being encouraged in these areas. However, the programme has not gained ground to any appreciable extent in Kashmir.

#### **Fisheries**

There is geat scope of developing fisheries in the Himalaya. The Valley of Kashmir abounds in numerous water bodies, like lakes, ponds pools, roadsides ditches springs, wetlands, irrigation canals, streams and rivers. These waters are generally alkaline in nature and are suitable for the culture of local as well as exotic fish. The local fish fauna contains thirty species of which only a few are commercially important. Trout, common carp and crucian carp have been introduced into the valley during the present century and these fishes also play an important role in the development of fisheries. Fishing gear utilization is of primitive type and includes mainly the cast and dip nets. Long lines are also used in some waters. Fishing effort is very low because of low fishing population. There is a great potential for the culture of local fish in different aquatic habitats of the valley and measures in this direction need to be taken.

Fish, the poorman's protein forms an important item of diet of the local population of Kashmir. There is a continuous demand for the fish from defence personnel stationed in the valley. The Wuller Lake, Mansbal Lake Dal Lake, Anchar Lake and Jhelum are the main sources of fish. During 1965-66 the total production of fish was 4,039.3 tonnes. In order to meet the increased demand for fish mirror carp was introduced during Second Five Year Plan and it is the predominant variety available in the valley. The most sporting fish, Mahaseer also known as Parimgad fish is also found in the river Jhelum during the July, August and September. The behaviour of this fish is aristocratic. It moves down to the hot waters of the Punjab during the September and in March when the temperature rises, it moved up to the cooler waters. It swims at the confluence of cold and warm waters as there is a greater scope for its sport. The various kinds of fish found in the valley, along with their local names are as under:

TABLE 4.8

Cyprinus Xarpio Communis -d	ocal Name
Schizothorax Curvifrons S. Niger A. S. Esocinus C. Huggit	unjab-gad do- aput-gad atar-gad l-gad hiroo asher-gad
S. Longipinnis D	ap-gad

S. Micropongon	Ram-gad	
S. Nasus	Kasher-gad	
S. Planifrons	Chush	
S. Progastus	Kasher-gad	
S. Puntatus	-do-	
Orienus Plagiostomus	Khront	
Crossocheilus Latius Diploch/ilus -do-		
Puntus Conshonius	Thethus	
Botia Birdi	Ram Guran	
Nemacheilus Kashmirensis	Guran	
N. Marmoratus	-do-	
N. Gracilis	-do-	
N. Vittatus	-do-	
Salmo Trutto Ferio	Brown Trou	
Salmo Gairdnei	Rainbow	
	Trout	
Salvelineus Fontonalis	Brook trout	
Gambushi Affinis	-do-	
Glyptothorax Kashmirensis	Anur	
Glyptosternm preticultum	Anur	

#### **Artificial Rearing**

The only species of fish which are artificially reared in the State of Jammu and Kashmir are trout. It was in the year 1901 that Mitchel procured eyed ova of trout fish from Great Britain. It was at his initiative that a hatchery was started at Harwan in a stream. The eyed ova was spread to other streams like the Madhumati, the Dachigam Nala and other streams. The ova is spread in some of the important streams at different places of which the location and extent are given Table 4.9

#### TABLE 4.9

Locality	Eyed Ova Spread
Harwan	1,375,000
Achabal	375,170
Sarbal	500
Kulgam	50,000
Isthel	50,000
Kothus	50,000
Ferozpore Nala	50,000

Since the conditions of trout culture are very exacting, the number of hatchries is also limited. The hatchries in Srinagar District are at Laribal and Harwan. Besides the existing hatchries there are some stocking ponds for rearing the fish at the following places:

1. Papchan	2. Tangmargh
3. Wayil (Sindh)	4. Taricker

5. Pahalgam.

The production from these hatcheries is not sufficient to commercialise the sale of trout. Various species of trout are developed in these hatcheries for stocking various streams. Besides fry, the ova when attains an eyed stage is also directly stocked in the wild streams to help to improve the natural population in the streams. These include.

i. Brown trout	ii. Rainbow trout
iii. Mirror Carp	iv. Mosquito fish
v. Scale Carp	vi. Leather Carp
vii. Crucian Carp.	

Sulman from Canada has also been brought for introduction which is still under investigation.

# AQUA CULTURAL PROSPECTS IN KASHMIR

There is great scope for the development of fishery resources in Kashmir so as to overcome the prevailing protein deficiency in the diet of the people. If aquatic resources available are properly utilised for the development of fisheries, the day is not much far away when we will be in a position to export the fishery products. There is great potential for the development of the culture of endemic as well as exotic fishes.

# **HOW THE STATE IS GOVERNED**

🔻 he State of Jammu and Kashmir was governed until 1948 by the Dogra Maharaja with the paramountacy resting with the British Government in India. It was one of the backward State in India. The majority of the people earned their living from agriculture. The methods of the agriculture were primitive and land was owned by rich landlords and a handful of Jagirdars. A large majority of peasants was landless and were tenants at will. The tillers of land were steeped in indebtdness. On the whole the people were poor. Starvation and disease had a free play in all parts of the State. Life in urban areas was no better. Artisans, weavers, traders and other professional people were subjected to exorbitant taxes. Unemployment was a frequent scourge, often driving people to desperation. The potential mineral wealth and abundant water resources of the State were left untaped. There were, no industries worth the name and pressure on agriculture increased day after day. The people lived in abject poverty, disease and ignorance. As late as 1940 the percentage of literates was only 6.6 and the total number of women literates did not exceed a few hundred.

But the people did not submit to these hard conditions of life without protest and

indignation. In the beginning, their murmurs were faint, often sporadic and restricted to isolated sections of people. But a time came when their movement arose for elementary liberty and normal civic rights. In 1931 the movement became quite powerful and the authorities came down on it with a heavy hand. But savage repression could not stem the tide of a mass upsurge and the movement continued to grow. This movement for freedom from autocratic rule and for establishment of a democratic order in the State was led by the National Conference. The programme of the organisation, outlined in the manifesto entitled 'New Kashmir,' envisaged the establishment of a free democratic government, chosen by a popular vote and responsible to an elected legislature. It was not only a blue print of a sovereign independent State but also contained radical socio-economic changes as on communist pattern.

The State's freedom movement received constant support and assistance from the bigger national movement of the country, the Indian National Congress. In 1947, the British had decided to divide India into two dominions of Pakistan and India. All the rulers of Indian States were told to join either of the two dominions before 15th August, 1947. But the Maharaja of Jammu

and Kashmir refused to join either of the dominions for he wanted to remain independent and finally entered into a Stand-Still Agreement with both India and Pakistan.

# Pakistan's Invasion and After

The British withdrew from India in August, 1947, and the country became free after centuries of alien rule. At the same

time, the sub-continent was partitioned and a separate dominion of Pakistan came into being. Jammu and Kashmir was one of those States, the ruler of which did not make up his mind on its constitutional affiliations till the fateful day of August 15, 1947. In response to the advice of the Political Agent of the British Indian Government, however, the State Government made a request for Stand-Still Agreements, through



Devdar Trees of Kashmir



Konsarnag Lake

identical telegramms to the Dominions of India and Pakistan.

The options for the State were soon narrowed. On October 20, 1947 a large column of frontier tribesmen attacked the State borders near Muzzaffarabad. The invaders were organised and armed by Pakistangovernment, with a view to annex the State to Pakistan.

The Maharaja was not left with any option but to seek protection from and accded to Indian Union on October 26, 1947. In doing so he had the full backing of the powerful National Conference. Thus, the State became a part of the Union of India. Sheikh Abdullah, who was invited to assume charge as Head of the Emergency Administration, by the Maharaja formed the first popular ministry in the State in March, 1948.

The situation that arose from Pakistan's aggression in Kashmir was referred to by the Government of India to the Security Council. The world body was approached to call upon Pakistan to stop all aggressive activities in the State. Unfortunately, the complaint did not receive proper attention and nothing tangible was done to make Pakistan to vacate aggression. However, the United Nations brought about cease-fire between India and Pakistan in 1948 when both agreed that accession shall be decided by a free and impartial plebiscite.

#### POPULAR GOVERNMENT

The cease-fire agreement between India and Pakistan on January 1, 1949 divided the State in two parts. Out of its total original area of about 86,000 square miles, some 32,000 square miles remain under the occu-

pation of Pakistan while the rest remain a part of India.

The events in 1947, brought about farreaching changes in the geography, politics, social and cultural life and economy of the State and transformed its personality.

With the installation of popular Government, the power was transferred from the Maharaja to the National Conference. Overall political changes in the country and the State profoundly affected Jammu's politics. In particular with the decline of political power of the Maharaja, who belonged to Jammu ever since the State's accession to India and share of power with the National Conference which had a strong base in Kashmir, and eventual termination of the institution of monarchy in May, 1949 created a vacuum in the political life of Jammu. The class of courtiers, feudal lords and Jagirdars was dislodged from its dominant position by the land reforms introducted by the National Conference Government. After the radical land reforms of 1950, which transferred land to the tiller without compensation, the Hindu and Pandit Jagirdars and land lords began their activities against the popular Government of National Conference.

As a vicious chain reaction started on the issue between the two regions, motives of each other became suspect. Eventually the same issue caused similar misunderstanding not only between the Muslims and non-Muslims in the State but also between the leaders of Kashmir and the Government of India which culminated in the dismissal from power in 1953 of the first popular ministry headed by the

National Conference leaders. The Constituent Assembly of the Jammu and Kashmir State was set up in 1951. It was in 1954, that the task of framing a Constitution for the State was completed. The Constitution was promulgated in 1957.

Sheikh Mohammad Abdullah, the President of National Conference and the Prime Minister of the State was arrested. He was succeeded by Bakashi Ghulam Mohammad who ruled the State till 1963 when he resigned under what was called the Kamraj Plan. It was during his regime that a separate Constitution of Jammu and Kashmir was promulgated in 1957. Sheikh Mohammad Abdullah and Mirza Mohammad Afzal Baig and other prominent leaders of the National Conference launched a new opposition party under the name of the Plebiscite Front under the leadership of Mirza Mohammad Afzal Baig. As the time passed on, it became the most effective and influential party in the State and gained immense popularity and strength. In view of its growing importance, the party was banned in the beginning, but subsequently the ban was lifted. The Constitution of the Plebiscite Front envisaged that in order to remove political uncertainity in the State and in order to bring India and Pakistan together in the cause of peace, it was necessary to have a people's organisation, the name whereof will be the Jammu and Kashmir Plebiscite Front. Its and Kashmir Plebiscite Front. Its aim would be to settle the question of accession of the State through peaceful and constitutional means.

The tenure of Bakshi Ghulam Mohammad's successor, Shamus-ud-din was short lived. He vacated office for G.M. Sadiq in April, 1964; who died in December, 1971 and succeeded by Syed Mir Qasim. Meanwhile most of the national parties started extending their field of work in Jammu and rest of the State. The National Conference was once again revived in July, 1975 when Plebiscite Front was dissolved as a part of the Indira-Abdullah accord and return to power of Sheikh Abdullah on February 25, 1975.

Indira-Abdullah accord of 1975 reviewed the political process which was likely to take definite shape. The election of 1977, 1983 and 1987 pointed towards the fact that the normal political process is just impossible. With the assumption of office by Sheikh Abdullah, again the old game was repeated. Reacting to the winter agitation of 1978-79 in Jammu for political and constitutional safequards for the region, the Chief Minister spoke in the State Assembly as a spokesman of the Kashmiri Muslims who according to him, "were the most discriminated against people in whole of the State."

Dr. Farooq Abdullah carried the mantle of National Conference in the election of 1983 which became a source of confrontation between the Centre and State. Indira Gandhi conducted an aggressive campaign with a distinct pro-Hindu bias, so much so, that leader like Lal Krishan Advani stated that "Indira Gandhi played the Hindu card in the Jammu and Kashmir elections in 1983." After the election were over, the Pradesh Congress Chief, Mufti Mohammad Syed said, "this election has no legitimacy. It is based on fraud." The plan to unseat Farooq Adbullah through defections was set in motion. The Congress charged Farooq Adbullah that he was in league with those

determined to destroy India. Finally, his ministry was dismissed.

#### THE STATE

The State of Jammu and Kashmir is and shall be an integral part of the Union of the India. The territory of the State shall comprise all the territories which on the fifteenth day of August, 1947, were under the sovereignty or suzerainty of the Ruler of the State. The executive and Legislative power of the State expends to all matters except those with respect to which Parliament has power to make laws for the State under the provisions of the Constitution of India. The State enjoys a unique position among all States in India, for it has its own Constitution, passed by the State Constituent Assembly in 1957.

#### Permanent Residents

Every persons who is, or is deemed to be, a citizen of India under the provisions of the constitution of India shall be permanent resident of the State, if on the fourteenth day of May, 1954.

- (a) he was a State Subject of Class I or of Class II; or
- (b) having lawfully acquired immovable property in the State, he has been ordinarily resident in the State for not less than ten years prior to that date.

Any person who, before the fourteenth day of May, 1954 was a State Subject of Class I or of Class II and who having migrated after first day of March, 1947, to the territory now included in Pakistan, returns to the State under a permit for resettlement in the State or for permanent return issued by or under the authority of

any law made by the State Legislature shall on such return be permanent resident of the State. The permanent residents of the State shall have all rights guaranteed to them under the Consititution of India. The State includes the Government and the Legislature of the State and all local or other authorities within the territory of the State or under the control of the Government of the State.

# Directive Principles of State Policy

The prime object of the State, consistent with the ideals and objectives of the freedom movement envisaged in 'New Kashmir' shall be the promotion of the welfare of the mass of the people by establishing and preserving a social list order of society wherein all exploit-ation of man has been abolished and wherein justice-social, economic and political-shall inform all the institution of national life. Consistence with the objectives outlined in the foregoing section, the State shall develop in a planned manner the productive forces of the country with a view to enriching the material and cultural life of the people and foster and protect-

- (a) the public sector where the means of production are;
- (b) the cooperative sector where the means of production are cooperatively owned by individuals or groups of individuals: and
- (c) the private sector where the means of production are owned by an individual or a corporation employing labour; provided that the operation of this sector is not allowed to result in the concentration of wealth or of the

means of production to the common detriment.

According to the Jammu and Kashmir Constitution 1957, the State shall endeavour to organise and develop agriculture and animal husbandry by bringing to the aid of the cultivator the benefits of modern and scientific research and techniques so as to ensure a speedy improvement in the standard of living as also the prosperity of the rural masses. The State shall take steps to organise village Panchayats and endow them with such power and authority as may be necessary to enable them to function as units of self-government. The State shall in order to rehabilitate, guide and promote the renowned crafts and cottage industries of the State, initiate and execute well considered programmes for refining and modernising techniques and modes of the production, including the employment of cheap power so that un-necessary drudgery and toil of the workers are eliminated and the artistic value of the products enhanced, while the fullest scope is provided for the encouragement and development of individual talent and initiative. The State shall take steps to separate the judiciary from the executive in the public services and shall seek to secure a judicial system which is humane, cheap, certain objective and impartial whereby justice shall be done and shall be seen to be done and shall further strive to ensure efficiency, impartiality and incurruptibility of its various organs of justice, administration and public utility. The State shall endeavour--

(a) to secure to every permanent resident the right to free education up to the University Standard;

- (b) to provide, within a period of ten years from the commencement of this Constitution, compulsory education for all children until they complete the age of fourteen years; and
- (c) to ensure to all workers and employees adequate facilities for adult education and part-time technical, professional and vocational courses.

The State shall guarantee to the socially and educationally backward section of the people special care in the promotion of their educational material, and cultural interests and protection against social injustice. According to the State Constitution the State shall make every effort to safequard and promote the health of the people by advancing public hygience and by prevention of disease through sanitation, pest and vermin control, propaganda and other measures and by ensuring widespread, efficient and free medical services through the State and, with particular emphasis, in its remote and backward regions. The State shall combat ignorance, superstition, fanaticism, communalism, racialism, cultural backwardness and shall seek to roster brotherhood and equality among all communities under the aegis of a Secular State.

## The Executive

The Head of the State who initially was designated as Sadar-i-Riyasat is now designated as the Governor. The executive power of the State are vested in the Governor and shall be exercised by him either or through officers subordinate to him in accordance with this Constitution. The Governor is appointed by the President of Warrant under his hand and seal. The

Governor holds office during the pleasure of the President. He holds office for a term of five years from the date on which he enters upon his office. No person shall be eligible for appointment as Governor unless he is a citizen of India and has completed the age of thirty years.

# The Council of Ministers

For running the administration of the State it has been constituted that there shall be a Council of Ministers with the Chief Minister at the head to aid and advise the Governor in the exercise of his functions. As such, the State has a Council of Ministers; headed by the Chief Minister. The Chief Minister who was earlier designated as Prime Minister is appointed by the Governor on the advice of the Chief Minister. The Council of Ministers is collectively responsible to the Legislative Assembly.

The Legislative Assembly consists of 75 members who get elected to the House through elections. The supervision, direction and control of elections, is vested in the Election Commission of India. There is a general roll for every territorial constituency for election. The elections to the Legislative Council are held on the basis of adult suffrage. The Governor may on the advice of the Chief Minister appoint from amongst the members of either House of Legislative such number of Deputy Ministers as may be necessary. The Ministers and the Deputy Ministers shall hold office during the pleasure of the Governor. Before a Minister or a Deputy Minister enters upon his office, the Governor or, in his absence, any person authorised by him, shall administer to the Minister or the Deputy Minister the oaths of office and of secrecy. The Governor appoints a person who is

qualified to be appointed a Judge of the High Court, to be Advocate General for the State. It is the duty of the Advocate General to give advice to the Government upon such legal matters and to perform such other duties of a legal character, as may from time to time be referred or assigned to him by the Governor. The Jammu and Kashmir State is governed under its own Constitution which was promulgated in 1957. But the relations between the State and the Centre are governmed under Article 370 of the Indian Constitution. This article enjoins that the provisions of Article 238 shall not apply in relation to the State of Jammu and Kashmir. Further the power of the Indian Parliament to make laws for the Jammu and Kashmir State shall be limited to matters specified in the Instrument of Accesssion.

# Conduct of Government Business

The Governor makes rules for the more convenient transaction of the business of the Government of the State and for the allocation among ministers of the said business. It is the duty of the Chief Minister-

- (a) to communicate to the Governor all decisions of the Council of Ministers relating to the administration of the affairs of the State and proposals for legislation;
- (b) to furnish such information relating to the administration of the affairs of the State and proposals for legislation as the Governor may call for; and
- (c) if the Governor so requires, to submit for the consideration of the Council of Ministers any matter on which

a decison has been taken by a Minister but which has not been considered by the Council.

All executive action of the Government are to be taken in the name of the Governor or of the Government of Jammu and Kashmir.

# Judiciaru

After 1947, the judiciary had made all round progress and has been brought on the model of the other courts in the coun-Ty. The Separation of Judicial and Execufive Function Art has been brought into force. Further the establishment of Munsist's courts at Ganderbal, Kupwara, Bandipora, Tral, Douri, Tanghdar, Sumbal, Magam, Mahora, and at other places in the valley has brought justice within the easy reach of the people. Marked improvements in the terms and conditions of the subordinate judicial officers of the State, including the up-grading of the posts of the District and Session Judges has been effected. The strength of the Court from these three to five judges and substantial increase in the strength of the administrative stafff including the additional posts of Deputy Registrar and Assistant Registar are also the result of increase in the volume of work. The establishment of permanent Benches both at Srinagar and Jammu has immense relief to the people. This has relieved, the inconvenience and the distress which used to be caused to the litigant public in travelling from tar thing places to the winter and summer capitals of the State. Another Important landmark in the history of the State High Court was brought about by the Constitution Order (vid. made by the President of India in exercise of the powers conferred on him by clause (i) of

Article 371 withe Constitution, which came into force on the 14th May, 1464. As a result of the order the High Court became the mental rights. Some important changes in relation to the High Court, were also in troduced by the Constitution of Emmi and Kashmir which came into ince on the bith interest to the Fact Court was made a Courter Record with the power to punish in aniemm of itself or of the mars. subordinate to it. The provincem of bulges was vested to the President of India. In 1963 the post of Vigilians Commissioner Statistic was deduced remarkable and the postorian inspecting critican on permanent basis was created to assist the Commissioner. As a result of these saluttory massures the High Court is now in a resition to exercise effective control over the subordinate courts. The system of addressing the members of the subordinate Judicians every now and then, with a view to remind them of their duties and responsibilities and the system of regular inspection of the manual courts has been introduced. With a view to ensure authenticity and accurate reporting of all the important judgments of the High Court and of the Supreme Court relating to State, Jammu and Kashmir Law Reporter is being brought out with effect from December, 1970. Apart from the Courts decisions, the rules framed by the High Court and circular orders issued from time also published in this journal.

# Judicial set up

There is a High Court for the State, consisting of a Chief Justice and two or more other Judges. The High Court is a court of a record and has all the powers of such a court including the power to punish for contempt of itself or of the courts subordi-

nate to it. Every Judge of the High Court is to be appointed by the President warrant under his hand and seal after consultation with the Chief Justice of India, the Governor and in the case of appointment of a Judge other than the Chief Justice, the Chief Justice of the High Court and holds office in the case of an additional or acting Judge, as provided in Section 100-A. A person can not be qualified for appointment as Judge of the High Court unless he is a citizen of India and--

- (a) has for at least ten years held a judicial office in the State or in any other part of India, or
- (b) has for atleast ten years been a advocate of the State High Court or of any other High Court in India or of two or more such courts in succession.

When the office of the Chief Justice is vacant or when the Chief Justice is by reason of absence or otherwise unable to perform the duties of his office, the duties of the office shall be performed by such one of the other judges of the courts as the President may appoint for the purpose. The usual places of sitting of the High Court shall be Jammu and Srinagar. The Chief Justice, with the approval of the Governor, determines the number of Judges who shall sit from time to time at Jammu and Srinagar for such period as may be deemed necessary. The High Court has powers to issue to any person or authority, including in appropriate cases any Government within the State, directions, orders or writs, including writs in the nature of habeas corpus, mandamus, prohibition, quo warranto and certiorari, or any of them; for any purpose other than those mentioned in clause (2-A) of Article 32 of the Constitution of India. The High Court has superintendence and control over all Courts for the time being subject to its appellate or revisional jurisdiction and all such courts are subordinate to the High Court. If the High Court is satisfied that a case pending in a court subordinate to it involves a substantial question of law as to the interpretation of this Constitution or the Constitution of India the determination of which is necessary for the disposal of the case, it shall withdraw the case and may--

- (a) either dispose of the case itself, or
- (b) determine the said question of law and return the case to the court from which the case has been withdrawn together with a copy of its judgement on such question and the said court shall on recepit thereof proceed to dispose of the case in conformity with such judgement.

Appointment of persons to be, and the posting and promotion of, district judges in the State is made by the Governor in consultation with the High Court. The control over district courts and courts subordinate thereto including the posting and promotion of, and the grant of leave to, persons belonging to the judicial service of the State and holding any post inferior to the post of district judge is vested in the High Courts.

# POLITICAL PARTIES

During the early years of the Dogra rule, the people acted like dumb driven cattle. There existed hardly and public opinion. sional degree courses in the Faculties of Medicine.

#### Arts

Kashmir has played a prominent part in the development of art and culture in the country. Archaeological finds, historical monuments, religious and social edifices and other works of art depict the materpieces created by the Kashmiris in the past. Few parts of the country can show a more continuous tradition in this field than Kashmir. These works of art have been lost due to the vicissitudes of time.

The terracotta sculpture consists of baked clay decorations like the heads of Buddhas, Boddhisatival, gods, goddesses and other dieties found at Harwan, Marand, Awantifure, Liskar and Parisasapura. These also include stucco reliefs, mural decorations and other artistic decorations, which are the reminiscent of Texila and Hadda. Those terracotta pieces exhibit both the influences of the Gandhara as well as Gupta art and over the period fromd 3rd century to 4th century.

Very excellent works in the domain of sculpture were produced during the Karkota period. This art was influenced by the Central Asia and Mathura School. The temples and palaces were decorated with gods and goddesses, kings and queens and nobles and attendents. Most of such sculptures were enshrined at Parihasapura and Martand. Further progress in the art of sculpture was made during the period of the Utpalas. Important among the works of art, are the four heads Vishnu, Buddha, and Boddhisatvas of Pandrethan, and earlier dieties much as Kamadeva, Trimurti, and Ardhaneshawara. Most of these master-pieces are exhibted in the Government

Museum at Srinagar. Among the broonze sculpture, mention may be made of the Buddha Avatara frame from Divsar and the Avalokiteshwara consecrated by the Queen Didda in the 10th century. Goetz has remarked that in the history of Indian art, medieval Kashmir occupies a significant position. As a frontier post, it temporarily succeeded in drawing to it all the power, wealth and artistic heritage of the dying Gupta world. It likewise absorbed cultural influences from outside, heritage of the Kushana Empire, through Gandhara and Bamiyan models as well as the tradition of Eastern Turkistan and of Sasanian Perisa. On the other hand, its influence has been much more important than in generally believed. On the Punjab, and on Afghanistan, the impact of Kashmiri art has been short-lived (8th early 10th century), in the Hindu Himalaya west of Ravi and Beas it it lasted longer (to the 11th or 12th century), in Eastern Turkistan it has superseded that of the late Gandhara style and in Tibet it has been one of the principal formative force of Lamaistic art. In this process sculpture had at first played a subordinate role, but as the resources increased and cultural taste improved, it took the lead. It passed through all the phases from brute barbarism to balanced strength elegance, richly decorative mannerism and final disintegration. During the Sultanate period the sculpture could not play any important role due to religious prohibitions. The Sultans were fond of engraving and inscribing of Arabic and Persian verses in different forms, mostly in stone. This art was only decorative and depended on geometrical patterns. At the most, they introduced flowers and plants in this art but abstained from human exhibition.

#### Architecture

During ancient period, the Kashmiris utilised stone, as it appeared to be unperishable. During medieval period, wood was mostly used and latter, the building material consisted of brick and mortar. However, it cannot be denied that the architecture in Kashmir is a product of various designs and styles borrowed from various lands. According to Cunningham, "The architectural remains of Kashmir are perhaps the most remarkable of the existing monuments of India as they exhibit undoubted traces of the influence of Greecian art."

#### Ancient

The stone architecture has had a much earlier tradition in Kashmir. It is "Characterised by its lofty pyramidal roofs, its terised doorways, covered by pyramidal pediments, and the great width of its inteculminations suited equally well to rainy and snowy climate." This type of architecture was considered superior, all over India and is distinguished by its graceful elegance. However, Buddhist monuments at Harwan, Uskar and Ahan exhibit a technique, which was chiefly employed at Taxila. The material used for construction of these Buddhist edifices, chiefly consist of brick-tiles pebbles and mortar. The Buddhist monument at Harwan is a conventional structure combining a stupa, a prayer hall, a meeting place and the monastery. The floor is decorated with fiveburant file of clay, decorated with human beings, animals, flowers, birds etc., All the tiles have been numbered in Kharoshti numerals. The monuments at Parihasapura, though in utter destruction due to the fanaticism of Shankarvarman and Harsha, are not only important from architectural point of view. Its location, solidity and size demonstrates the architectural trend of time. Here were raised the three conventional structures ordained by the Buddhist creed, a stupa, a temple and a monastery. The stupa occupied a square of 128 feet side and if in the same scale as the base, it would have been nearly 100 feet high. Of equally spacious dimensions was the temple, contained within a quadrangle of 235 feet side, in the centre of which was a double platform, the lower of which measured 995 feet across. On this was raised the sanctuary within which was the cella, a square chamber of 40 feet diameter, and from these proportions it is estimated that this building too reached a height of 100 feet.

The Martand or the Sun-temple is one of the grandest buildings in Kahsmir. It has also been termed as the cyclops of the East and is very imposing due to its location. The main temple is situated in a big court-yard measuring 220 feet in length and 142 feet in width, enclosed by 72 pillared cells. The main temple is 60 feet long and 38 feet wide.

The other buildings, which depicts the ancient style of architecture are at Awantipura, Wangat and Pandraithan.

#### Medieval

The medieval architecture in Kashmir has mostly been termed as the Islamic style of architecture by the western writers, but the fact remains that there is not much of religious tinge in the buildings erected by the Sultans. They mainly followed the previous traditions in architectural style. However, they made innovations in the material to be used and the designs to be made. Most of the buildings made during the period, are wooden structures, in which

bricks and tiles have been used. This style mainly consisted of fitting square couplas and central domes.

Sultan Zain-ul-Abidin built a tomb of his mother, entirely of brick massonry. The principal feature of this building is the studding of the blue coloured glazed bricks at intervals in the exterior walls. The shrine of Hazrat Madni at Srinagar is unique in its tile work, which is most decorative and depicts the Persian and the Chinese style of decorative art. A mosque attached to this shrine is earliest wooden style of religious edifices in Kashmir. The Astans and mosques are the most valuable remains in the wood style of architecture in Kashmir. In this respect the Jamia Masjid and the Khangah of Shah-i-Hamdan at Srinagar are marvellous examples of wooden style. Such buildings were made of logs laid horizontally decorative walls and huge wooden pillars. But the most prominent feature of all such buildings is the projected spire. All the windows and doors are profusely painted and adorned with lattice work. The roofs are crossed with decorative papier-machie panells or carved fillets.

The buildings of the Mughal period depict a half-way reversion to old style in which stone was the chief building material. They used polished stones in building the pavilion at the Mughal gardens and grey limestone in buildings of mosques. The mosques known as Pathar Masjid. Akhon Mula Shah and the stone entrances to the Hari Parbat Fort at Srinagar are the finest examples of the Mughal Style.

#### Modern

During the modern period much attention has not been paid to the architectural designs or decorations except a few stray cases. Several official bungalows which were constructed do not depict any beauty of art. The modern architecure is different from the old one. In the medieval period there was Persian influence on the architectural hand but in the modern period the Western influence cannot be ignored. It has played a vital role in the encouragement of the modern architecture. Some of the buildings of pre-Independence period are the Secretariat buildings at Srinagar and Jammu and the Tagore Hall at Srinagar. All these buildings are in cement and iron.

#### Painting

Ancient artists of Kashmir seem to have paid little attention to paintings, because they considered work on stones as permanent. Hence, we have some master-pieces in the domain of stone sculpture. However, the Kashmiris have been fond of paintings and there are references to it in ancient works. Damodhara has mentioned that the ladies used to learn painting and it was one of the subjects of the study in ancient days.

On auspicious occasions, the young ones used to get coloured paintings, depicting gods and goddesses, from their priest. Mural painting was done on certain ceremonial occasions and walls, doors and windows of a house were decorated with paintings. The Kashmiri artists were proficient in painting on cloths or canvas. The clothes of the king Harsha were painted with real gold.

During the Sultanate Period, paintings were popular but the religious prohibition would not permit depiction of human being. Hence the painters of the period, adopted the geometrical designs and depicted flora and fauna only. Mulla Jamil has been

mentioned as the court painter of Sultan Zain-ul-Abidin.

The Kashmiri School of Art is known as the Kashmiri *Qalam*. During the modern period, a conscious art movement was started after 1947 and some of the Kashmiri painters have attained world fame.

There has been a long tradition of creative arts and crafts in Kashmir. Some of the old manuscripts produced in Kashmir also contained paintings done on Kashmiri paper. However, a well organised art movement is of very recent origin. Prior to 1947 there were a few artists who prepared water colour painting.

#### Classical Music

Musical traditions in Kashmir go back to the ancient period. We find references made to music in ancient works like the Nilamata Purana, where it is associated with the Gandarvas. Music was patronized mainly by the rulers and there are also instances when several Rajas and Sultans gave impetus to music in Kashmir. It is difficult to discuss the progress of music in a chronological order, because during certain periods of history lack of royal patronage resulted in the death of such traditions. According to Nilamata Purana, the Kashmiris sang and danced to express their joys to please their gods and the appease their demous. Their mode of singing varies and their music is both vocal as well as instrumental. There used to be four classes of professional singers, i.e., Suta, Magadha, Vandi and Karna. It is also mentioned that Vina was resorted to most by the Kashmiri musicians. Besides this there used to be other instruments of music like the flute. lute, the drum and the cymbals. Kalhana's Rajatarangini, is full with reference to music



Sculpture at Pandhoo

and dancing. Some Rajas of Kashmir, like Lalitaditya, Jalanka, Kalasha, and Harsha were great patrons of music and dancing. Even there are some references to stage performances during ancient period. With the advent of Muslim Sultans, changes occured in the traditional music of Kashmir. Music and dancing became the privilege of the upper classes and the masses were left to enjoy folk music. Sufiana Music may be classed on the traditional music of Kashmir, while folk music like ruff, chakrim nainabut, wanewon, bacha-nagma, band-pather, can be classed as a typical type of folk music.

Sufiana music has had no exact notations in the past and was handed down from generation to generation. As such its growth was hampered and due to this reason it lost write a few subtle characteristics in that process. It is to be admitted that sufiana music has blended due to the influence of different rules and elements but still the pattern of its rythms and combinations of its notes is quite different from other patterns. This music has been associated with mysticism and as such it is soft, sublime and soothing. At the same time, it has assimilated various influences from Central Asia and Iran. The names of melodies are known as muqams and these muqams cover 24 hours of our day and night. At the same time sufiana music which includes vocalists as well as instrumentalists.

As far as musical instruments of Kashmir are concerned, tumaknari, nuts, surnai, sarang and rababs are used. Most of the instruments used in the classical music are string instruments and these strings are struck with *mirrab* or glums. Kashmir is famous for its *santoor*, which has hundred of strings and which is played with a bow called *saz*. This musical instrument was introduced in Kashmir from Central Asia.

Abul Fazl has mentioned that a music school was established in Kashmir during the reign of Sultan Zain-ul-Abidin. During the Sultanate period many new melodies like Rast-Charg Iran, Nawa, Rahani, Shah, Nawaz, Navruzka, Yeman, Kalyan, Khamai, Bihag, Ghinjote, Pahari, Bilavai, Hussaini, Todi, Asaori, Tilang Udasi, Purbi, Sabni, Suratha Kangra and Dhansri, were introduced in Kashmir. Srivara has also given description of the Kashmiri dances. The Sultans patronised the art of dancing by allowance and employment.

Sultan Haider Shah was interested in music and was an expert in the art of playing on the lute. Sultan Hussan Shah was also very fond of music, and he is said to have kept twelve hundred musicians in his court. Malik Haider Chadura mentions that Yousuf Shah corrected Tan Sen at the court of Akbar.

#### Folk Music

In Kashmir, those exist traditions of a typical type of folk music. On special occasions, such as marriage ceremonies, religious ceremonies and social festivals or at the time of a sowing, harvest folk songs are sung. Ruff is very common among ladies and it is a sort of a folk dance combined with music, which is sung by ladies in a row. Chakrį which includes some instrument like nut and tumaknari is sung in a gathering. At the time of weeding of grass, out of paddy fields, the farmers sing nundibut in course, Dacha-nagma is the song, sung by a male dancer. During medieval times there used to be hafiza or lady dancers in Kashmir. Won-Wun, is a favourite song of ladies and is sung in Chorus during social and religious ceremonies.

#### Classical Dance

In the Nilamata Purana references are available about the tradition of dance in Kashmir. However, during the medieval period of history, dance was taken over by male dancers. No traditions of classical dance are available in the valley. However, folk dances were performed by the wandering bards called watals or Bhagats. During the reign of Hindu Rajas, female dancers were attached with the temples. Besides this female dancers were patronised by the Hindu Rajas and the Muslim Sultans.

According to Rajatarangni, dance, drama and music attained highest position in ancient days. Original works on dance like Bharata's Natya-Sastra Udbhatta Lollapata, Sankuka Nayaka indicate importance attached to these arts. Hauaja-Kavya was compared by Rajanaka Ratnakara. Classical dancing had a religious tradition in India as well as in Kashmir. In Rajatarangini the first references of dancing comes about King Juluka, who was very fond of music and dance. King Pratapaditya-II was also a lover of dance and music, who married a dancing girl. In the reign of Lalitaditya, dancing in temples existed as a hereditary calling in some families.

Some of the kings are reported to have married dancing girls from the temples and made them their queens. King Harsha was proficient in dancing and could teaches this subject. The earliest corroboration about the popularity of music and dance in Kashmir is provided by the 5th century fittes excavated at Harwan which exhibit dancers and musicians. King Jaypida was well acquired with this art. In the 11th century Kalasa, introduce new style of dancing which became popular. One reference of

Tandava dance comes in the Rajatarangini which explains the five activities, creation, preservation, incarnation, destruction and deliverance. It also represents the moods and attitude of the kings and the masses. Dance performance was regularly accompanied by music played on instruments. Information is available also performances presented in the temples for the masses and the gentry. The king used to keep his band of singers and a theatre for this purpose. According to Rajatarangni, many Kashmiri authors composed a large number of dramas which were acted on the stage, by the professional actors known as natas. Rao is a group dance performanced by Kashmiri ladies, in a half circle it is combined with singing.

# Calligraphy

Calligraphy or the art of decorative writing, was introduced by the Muslims during medieval period when the painter had a limited field of work. According to Abul Fazal, it is "spiritual geometry emanating from the pen of invention." Muslims eight calligraphical studies were popular and this art, was considered higher than other arts, namely painting, sculpture and architecture, They were the Suls, The Naskh, the Taugi, the Riga, the Muhagga the Raihan, the Talig and the Wastaliq.

Some of the works of the Kashmiri calligraphists are classic and it made much progress under the Sultans and the Mughals. The Kashmiris invented an ink which was not washed away with water and it lasted for a long period. Zain-ul-Abidin invited a large number of masters from Central Asia and other lands. Mohamad Hussan was also given the title of *Zarrin Qalam* or 'golden pen' by the Mughals. Ali Chaman Kashmiri was another prominent calligra-

phist in the court of Akbar. Mohamad Murad Kashmiri was the wellknown calligraphist of Shahjahan court. Mulla Baquir Kashmiri also served Shah Jahan and a master of *Naskh* and *Shikast*. The following scripts are unded in Kashmiri:

Arabic Kufi, Nashkh Makramat, Suls, Riqa and Raihan.

Persian-Nastabiq, Shikast, Gulzar, Nakhun,

Shikast Amiz and Shafals.

#### Libraries

Public library system in the State was in 1893, with the establishment of the S.P.S. Library at Srinagar. A reference Library attached with the Research and Publication Department was re-organised in 1949.

In 1962, District Libraries were established in all the Districts of the State. Further a District Library for women was established at Newakadal, Srinagar. In the year 1971 Library Lending Depots was established at Khanyar, Shopian and Bandipora. Moreover a library namely Ghani Memorial Library was set up at Rajouri-Khadal, Srinagar.

#### I. Central Libraries

- a. S.P.S. Central Library, Srinagar.
- b. Oriental Research Library, Srinagar.

## II. District Libraries

- a. District Library, Baramulla, Kashmir
- District Libraries,
   Anantnag, Kashmir
- c. District Libraries, for

women, Newakadal, Srinagar.

# III. Library Lending Depots

- a. Library Lending Depot,
   Khanyar
- b. District Library, Bandipora
- c. District Library, Shopian

#### IV. Memorial Libraries

a. Ghani Memorial Reading Room.

The total number of books in the two central libraries are as under:-

a. S.P.S. Central Library 36,370

b. Research Library 17,833

Every Central and District Library has been provided with a children's corner, containing books of children's interest. Each children's library is provided with nearly 2,000 titles.

#### Other Libraries

Besides the above mentioned public libraries, there are other libraries maintained by various departments, Local Bodies and Educational Institutions. These are as follows:

# I. Official Libraries

- a. Reference Library, Archives Department, Srinagar.
- b. Secretariat, Reference Library, Srinagar.
- c. Legislative Council Library, Srinagar.
- d. Legislative Assembly Library, Srinagar.

#### II. Institutional Libraries

- a. Kashmir University, Library.
- b. Oriental Library, Hazratbal, Kashmir.
- c. Academy Library, Srinagar.

# III. Local Bodies Municipal Committee

A small number of libraries and reading Rooms are being maintained by the Local Bodies and Municipal Committees.

#### Research and Publication

Research and Publication Department was a part of and parcel of the State Archaeology and Museum till 1947. It was reorganised in the year 1949 with the aim of:

- a. Acquisition of manuscripts.
- .b. Preservation of manuscripts.
- c. Publication of manuscripts.
- d. Microfilming of manuscripts.



Shikaras

film from various institutions. It has prepared 300 microfilms and 316 colour slides in the Department.

The position of the manuscripts in various languages is as under:

Sanskrit	4,786
Hindi	229
Kashmiri (Sharda Script)	50
Kashmiri (Persian Script)	210
Dogri	2
Urdu	60
Hindi (Urdu Script)	4
Turkish	10
Brijbhasha	4
Bhaka	3

#### Museums

The Museum movement in the Jammu and Kashmir started in late 1800. Attempts were accordingly made to collect all antiquarian items to be housed in the old summer palace at Srinagar and gradually the Museum developed with the passage of time. Since 1947, the Government reorganised the importance of the Museums in the field of general education.

The S.P.S. Museum, Srinagar is a large multipurpose Museum, having a very comprehensive collection of the antiquities of the State. The Museum contains the following sections.

Archaeology Section

This section contains 1800 exhibits from different periods and sites. The collection goes back from 3rd century to 18th century

representing the different cultural developments in Kashmir. Important exhibits among them are:

- a. A bronze depicting Bodhisative Padampani prepared during 10th century in Kashmir. It is very important exhibit of the Museum constructed by the Queen Didda who rules over Kashmir during the 10th century.
- b. A frame of alloy existed from Devsar dating back to 11th century depicting some of the incarnations of Vishnu and is composed of seven weighing 43 maunds. This is the only piece of its type in whole of the world.
- c. A Tri-Murti of stone have excavated at Gupkar dating back 9th century. This is the biggest Tri-Murti figure.
- d. Stuccos Terra-cotas have been excavated at Uskhar and are the finest examples of modelling dome by the Kashmiri during 3rd-4th century. The treatment of these terracotas is purely Greek.
- e. Floral teeracoats tiles dating back to 2nd century depicting complete flora and fauna of Kashmir at that time. These tilesware excavated at Harwan where the 4th Buddhist Council is supposed to have been held. These tiles are famous throughout the world.
- f. Glazed tiles from Madin Sahib, a tomb dating back to 14th century. These tiles are the examples of the fine workmanship of the Kashmiris and are first of its kind in India.

# Inscriptions

(i) Brahmi Inscription dating back to 3rd century, from Nistwar.

- (ii) Inscription of Jahangir's time mentioning the repairs conducted at Banihal during this time.
- (iii) Inscription from Zaina Lank, Wullar, 15th century.

There are very beautiful and important sculputures, terracotas, brozes etc. on display in the Archaeology Section.

## Miniature Paintings

The collection of mainiture paintings of the S.P.S. Museum numbers 265. These are all hand made paintings done at Kangra, world famous Ramsanjari series from Basohli dating to early 18th century. The Museum has also a very rare collection of Kashmiri banners.

#### **Decorative Arts**

This collection is a part of Arm section and contains 2,800 exhibits and includes a beautiful examples of wool-work, silver work, papier machie, Jewellery, enamel were made during 18th to 20th century. On display is a rare jace piece from China and few astrological instruments of Aurangabad dating back 10-14th century. An interesting exhibit of copper-ware is the *Ajtāba-Tash/Nari* of the century and is profusely ornamented.

#### Textile Section

The museum houses a very interesting collection of world famous Kani and Jamawar Shawls of the Afghan, the Sikh and the Dogra periods. The textiles section contains 286 textiles exhibits and among them the following are very important:

a. A map of Srinagar woven in a Kani methods and worked with Amli. This shawl was prepared at Srinagar by Ama Kaloo at his firm under the

- orders of Maharaja Ranbir Singh. This map is prepared geograpically to the scale as it stood during that period. The map includes all the important buildings, bridges, mosques, temples, gardens, lakes, etc. and each place has a time of name beneath it also worked with needle. This is the only piece of its kind in the world.
- A carpet made of Pashmina prepared in Kashmir during the Dogra period.
   There are many chogas made of silk from China.

# Cultural Literary and Dramatic Societies

The Jammu and Kashmir Academy of Arts, Culture and Languages was established in accordence with the provisions of Article 146 of the Jammu and Kashmir Constitution, with Sadar-i-Riyasat as its patren and the Prime Minister as the Chairman. The Academy began with an unwritten constitution, but in the course of years, it built up a body of special rule framed by its Central Committee. However, its constitution was framed in 1969, which declared it as an autonomous corporate body, with a perpetual seal.

# Aims and Objects

- (a). To publish and promote and assist publication of literature.
  - in or about the languages mentiond in Section 146 and the sixth schedule of the Jammu and Kashmir Constitution, including bibliographies anthologies, dictionaries etc.
  - 2. on part, including monographs, journals, art albums etc.
  - 3. on music dance and drama, par-

- ticularly of the State, including reference works, handbooks of technical terms etc., and
- (b). to edit and publish rare and old manuscripts in Sanskrit, Arabic and Persian, in consultation with an expert; provided that the emphasis in these manuscripts is on the ari-culture or liture of Jammu and Kashmir State;
- II. to encourage or to arrange and assist translated of literary works or works on art and culture from one of the Jammu and Kashmir State languages into another and also from one of the other Indian languages into another and also from non-India into any State or other Indian Languages, and vice versa;
- III. to award prizes, confer distinctions, grant stipend, allowances or other financial aid, and to accord recognition to individual men of letters, artists, etc., for high and significant achievements in the fields of art, language, letters, music, dance, drama, and culture generally, or to award stipends allowances or other financial aid to their dependents in recognition of such achievements.
- IV. to encourage and promote study and research, particularly in the fields of language, literature, music, dance and drama. Painting schipture and architecture, and applied arts, and for this purpose, to institute fellowships, stipends

- and scholarships, and to establish reference and research libraries, museums galleries of art, including applied arts and crafts etc.
- V. to establish or to encourage the setting up of institutions providing training (i) in the art of theatre, stage-craft and production of plays, (ii) music, painting, sculpture, calligraphy etc. and (iii) to encourage the development of amateur dramatic activity, children's theatre, the open air theatre and the rural theatre.
- VI. to encourage and foster the revival of folk literature, art, music, dance, drama, including the organising of regional surveys and collection of work-haords, classical and folk songs and tunes etc. and to assist individuals or institutions engaged in such revival or preservations;
- VII. to give recognition and/or offer financial or technical assistance to approved literary, art, music, dance, drama, or cultural institutions and associations;
- VIII. to take steps for construction of memorials and buildings and cultural centres in furtherance of the objects of the academy;
- IX. in furtherance of its objects and work, to secure grant bequests and other donations, to purchase land, own property of all kinds; to mortage, sell or otherwise dispose of the same and deal with any property belonging to or vested in the Academy in such manner as the

Academy may deem fit for the Advance of its objects and functions;

- X. to maintain a fund to which shall be credited;
  - all moneys received from the State or Union government and
  - all moneys received in any other manner or from any other sources, and
- XI. to, do all such other acts and things, whether incidental to the powers afore- said or not, as may be required in order to further the objects of the Academy.

The Central Office of the Acadamy was declared open at Srinagar on October, 24, 1958. Within three years the Academy had reached at a stage of development where it become necessary to open a full fledged sub-office at Jammu. It was inaugurated by the Sadar-i-riysat, Dr. Karan Singh in the begining of the year 1962.

During the year 1964-65 a sub-Office at Jammu and a sub-Office at Srinagar, each under a Deputy Secretary, started functioning as self contained units. Two institutes of Music and Fine Arts, one each at Jammu and Srinagar were also opened on the 15th April, 1965 and 1st June, 1965 respectively. Later on the Office also started functioning at Leh in order to extend the sphere of Cultural activities in the entire State.

The Jammu and Kashmir Academy is perhaps the only Academy in the country which combines in it the functions of Sangeet Natak, Lalit Kala and Sahitya Academies. The Multifarious activities such as Award for Best Books, subsidies to authors, finan-

cially assistance to the cultural associations and to writers/artists in indigent circumstances, Art Exhibitions, Music Drama and Painting competitions, Publication Programme including Dogri/Kashmir dictionary projects, Programmes of Light/Classical Music and Dances, Poetic symposiums writers Meets/Festivals of International Art Films, Collection and compilation of Folk songs/Lores etc. are spread throughout the year and in almost all parts of the State.

Some of the cultural, literary and dramatic societies are given below for the Kashmir region:

- 1. Kanwal Sangeet Kala Mandir
- 2. Sangeet Maha Vidyalaya
- 3. Prem Sangeet Niketan
- 4. Keshur Cultural Markaz
- 5. Cultural Forum, Shopian
- 6. Kashmir National Theatre
- 7. Punjabi Sahit Sabha Kashmir
- 8. Punjabi Sahit Sabha Kashmir
- 9. Halqa Sonawari Kashmir

Rungmunch Dramatic Club Srinagar

Rungmunch was founded in April, 1967. Right from its beginning, its has been producing full length plays in Kashmiri, to promote the drama movement. Its main production are in Kashmiri and has won public patronage and recognition from the State Academy, Information Department, Field Publicity, and all India Radio. Most of the members are on the panel of casual artists of All India Radio, Srinagar and

some of the artists have won State Academy Awards.

The present membership has gone up to 25 but it has been kept open for talented young people. A separate wing for youngester *Rungmunch Juniors* has been created quite recently and they started their programmes from 12th September 1971. The following are the contribution of this club:

- Grand Rehearsal by the Pushkar Bhan, S.N. Sadhu Award Winners, 1967.
- 2. Taqdeer Saaz--a Satire by Ali Mohd Lone, 1968.
- 3. Talash--a modern play by Mr. A.K. Rehbar--Winner 1969.
- 4. Bachus Tsoor by Avtar Krishen Rehbar, Festival Selection, 1970.
- 5. Fund-Baaz, a comedy by Sajood Sailani-September, 1971.
- Kus Loag Davas—A fanatary by Makhan Lal, September-October, 1971.

In addition the club was written to produce humorous songs. In side of light plays, it produced *Manzil Mika* a satire in native form of folk of drama on *Band-Pather*.

# Kashmir Council of Historical and Cultural Research

The Kashmir Council of Historical and Cultural Research is a voluntary organisation of research scholars, cultural workers and social scientists of great repute. It has its headquarters in Srinagar, Kashmir. For the last many years, it has been conducting seminars to create awareness among the

people for promoting national integration and saving the cultural property and heritage from vandalism and destruction. The main aims and objectives of the council are:

- a. The promotion if ideas of unity, love and brotherhood among the people, as envisaged by Nund-Rishi and Lala Deb.
- b. The promotion of ideas relating to saving and protecting of cultural property and national heritage from destruction and keeping our environs clean from pollution, besides taking up of projects relating to the upliftment of socially backward sections of society.
- Promotion of research in history and culture of Kashmir.
- d. Recognition of the service rendered by men and women of eminence in the field of administration, medicine education, arts and crafts, agriculture, horticulture, poetry and literature, fine arts and other fields of national development, by presenting citations and robes of honour to them.

Since its inception the Council has been holding its weekly and monthly meetings, in which papers are read by scholars of repute, journalists, educationists, administrators. Besides, the council has held two seminars and various functions in which prestigious books of eminent scholars were released.

Sponsored by the Indian Council of Historical Research Ministry of Education, New Delhi, a grand seminar was held at Srinagar,

by the Council on the 18th October, 1986. The subject of the seminar was:

"Kashmiri's contribution to the Secular Thought of India" Nearly two dozen scholars of repute participated in the seminar and read papers. Foremost among these scholars were, Shri B.P. Sharma, Shri Balraj Puri, Prof. F.M. Hussian, Shri S.A.S. Qadri, Shri J.N. Ganhar, Shri M.Y. Yaing. Dr. Abdul Ahadm, Prof. M.Z. Azurdah, Dr. Riaz Punjabi and G.R. Santoosh. Among the lecture organised by the Council, mention may be made of the one delivered by world famous Kashmiri artist, Shri G.R. Santosh, on "Rock Sculptures of the Hari Parbat with special reference to Sharika Bhagwati and Shivism. Another important lecture was delivered by Mr. M Rehman, Principal Secretary to Hob'ble Chief Minister.

Another important function was held on 29th September, 1986 for releasing the first English translation of a Kashmiri book by the eminent scholar Prof. M.Z. Azurdah, Entitled "Thorns and Thistles". This book has won the Sahitya Academy award also.

The Council constituted an Editorial

Board under an eminent author, Shri J.N. Ganhar for compiling of Seminar paper. It is hoped to release the first publication of the Council next year.

The Kashmir Council of Historical and Cultural Research is patronised by the State Government and the Central Government to allocate specific funds to the Council for the following projects:

- Editing and publication of the world famous 5th century Buddhist manuscripts of Giligit.
- Holding of a Seminar on "Kahsmiri's Rishi order."
- c. Holding of a Seminar on "Cultural Heritage of India."
- d. Building of a "Cultural Heritage of India Museum" at Burzahom, Srinagar.
- e. "Keep Jhelum Clean", Campaign".
- f. Tape-recording of reminiscences of freedom-fighters, poets and writers, scholars, administrators, social scientists, cultural workers, artists and men of repute.

# VII

# LANAGUAGE AND LITERATURE

inguistically, the Jammu and Kashmir State is a polylingual one, with Kashmiri, Dogri, Balti, Dardi, Punjabi, Pahari and Ladakhi as main mother tongues and Urdu and English as two official languages. But the Census records of the State and linguistic Survey of India have to present that Kashmiri, Punjabi and specified pahari are the three main languages of the State.

Kashmir is called *Kashir* in Kashmiri Language and its Language is know as Koshur. It is spoken in Kashmir, Kishtawar Ramban, Riyasi and some other places. Pure Kashmiri is spoken in the Valley of Kashmir only. Its different dialects are spoken in the rest of the valley. These dialects are mostly influenced by the dialects of hilly and adjacent areas. Among those dialects which are spoken in the mountain areas, are the Kishtwari, the Siraji, the Pogli, the Rambani and the Riyasi.

There are many views about the origin of the Kashmiri language. George Grierson has attributed it to the Dardic group. According to him Kashmiri was developed in Dardistan. The mountainous region between the North-West of the Punjab and the Pamir is known as Dardistan.

Leaving aside Arbic, Persian and Sanskrit words from Kashmiri language remaining words are Dardic.

Kashmiri is the predominant language and is the mother-tongue of 95% population of Kashmir.

#### KASHMIRI LANGUAGE

In the Valley of Kashmir, about 88% people speak Kashmiri, which is the mother-tongue of the Kashmiris. It is also spoken in the contiguou illaqas stretching to Poonch, Rajouri, Bhaderwah and Kishtwar. The language area of Kashmiri and its dialects covers approximately 10,000 square miles in the State of Jammu and Kashmir. There are small settlments in many cine of Iran and Pakistan, Ladakhregion Kargil, where it continues to be spoken by migrout with regional variations. According to the Consu Report of India, 1961, the following peakes of its dialects are:

George Grierson claims that Kashmir has only "one true dialect, Kishtwari and number of mixed dialects such as Pougli, Siraji of Doda and Rambani. Most of these mixed dialects are spoken in the borders of the State and in consequence and under a deep influence of Pahari and Lahandi and

poonch and Rajouri of Shina in Gurez and of Balti in Drass regions. Including such bilingual areas in all zones, the rough estimate of Kashmiri-speaking persons comes to about 25 lakhs. It is the oldest language of the State, though historically traceable to Raja Jayspide's time (751-782 A.D) etymologically to the pre-historic tomes.

It has withstood for centuries all the onslaughts of foreign languages, initially of Sanskrit and Hebrew and later of Persian and Urdu, retaining its individuality throughout its development, absorbing and naturalizing more than 33% of its vocabulary from the foreign sources.

The language possesses nearly all the features that are peculiar to Pisacha, and also those in which Pisacha agrees with the Iranian. Besides Grierson, Ernst Kohan, Turner and Jules Boch have in succession asserted that the Dardic language, Kashmiri, Shina, Kalash, Pushai and Tirahi belong to the Indo-Aryan Group but, these did not pass through, Indian languages development, whereas, George Morgenstrience and M.B. Emaneau claim that the Dardic family is a separate branch developed from the Indo-Iranian. Mohamm Shuja Namus assererates that the Dard group is in between the perso-Aryan and Indo Aryan group in. its stock of words and phrases. It is a smaller group compared to the other two but possesses its own pecularities. grierson rightly, argues that the Pisacha was the cover term used in Sanskrit to refer to these languages. Of these Kashmir is the only language of Dardistan that has reached the literary civilization. Even today some of the basic terms that are retained longest in any language, however, mixed, such as the earlier numerals, and the words for father

and mother, are closely alein to corresponding Shina words, and are therefore of Pisacha origin. Similarly its consonants words, not to mention its complicated system of pronunciation are entirely of Dard origin. The deeper tinge of this from the valley by the Zojila pass. On phonological and morphological analysis, we have to agree with Grierson, that its base, its phonetic system its accidence, its syntax and its prosody is Pisacha. Local tradition also holds that the first permanent settlers in the valley, Nagas were out numbered by Dards (Pisachas) from the north long before the Mauryan age. The Pisacha, were followed by the Aryans from Central Asian and with their advent, Kashmir in due course of time, became the most celebrated home of Sanskrit study and its indigenous literature grew up. Most of the historians agree that Dardic languages (which includes Pisacha also) belong to the Indo-Aryan group. Some assert that Dardic group is a separate branch developed from the Indo-Iranian.

The Kashmiri Language has, besides, received a lasting impact from the Hebrew as well. Many surnames, place-names and cultural terms are now traced to Habrew origin. Though the topic deserves more scientific exploration, the Isralite influence on Kashmiri custome, habits, rituals and even in psychic trends cannot be brushed aside altogether. It is mere inference rather than historical evidence that the scholars such as Rahbar, classify the evolution of Kashmiri the distinct periods, viz., (I) Pisacheperiod from 1500 B.C to 500 B.C., (2) Prakrit period from 500 B.C to 100 A.D to 1200 A.D. It is impossible to imagine that the last named period would have lasted for 200 years only. One fact alone is undeniable that the Pisache-whatever was its

form could not flourish to its full bloom under the collossus of Sanskrit that bestrode the mental horizon of all intellectuals in Kashmir for more than 1500 years, till the 14th century when this trend received a lasting set-back.

Kashmiri language is predominantly spoken throughout the hilly or mountainous region of the Jammu province and covers almost all districts, *viz.*, Doda, Udhampur, Rajouri, Poonch Jammu Kathua. According to the 1971 Census, 2,74,971 persons speak Kashmiri in Jammu region which includes the following speakers of its different dialects:

(a) Kistwari-12083 persons (b) Siraji-Kashmiri-29246 persons, (c) Pougli-3649 persons.

These figures include other dialects such as Bhalesi, Bhaderwahi, Padri and other Pahari dialects. This means that Kashmiri is the mother tongue of about 13.5 per cent people of the Jammu region also. Doda is the second largest District of the State which covers an area of 11347.7 sq. km. Since most of the inhabitants of the district are migrant from various parts of Kashmir, the impact of Kashmiri language and culture over the local civilization has been much dominating. Kishtwari is spoken generally by the Hindus of Kishtwar, whereas, the Muslims speaks both Kashmiri as well as the Kishtwari, thus creating a mixed language. It is spoken by the Hindus of Kishtwar without any difficulty or hesitation. Bilingualism prevails in almost all other tehsils and districts. In Bhaderwah, almost all communities can speak and understand Kashmiri as well as Bhaderwahi-an oldest dialect of the area. Siraji-Kashmiri is spoken in some rural areas of

Doda and Ramban Tehsils which is under deep influence of other Pahari, dialects. Despite such Pahari influence, it has retained its Kashmiri characteristics. Pogali is a typical dialect which is spoken generally by the inhabitants of Pogal area of Ramban Tehsil. It has retained its old form some Pogali-speaking families have settled in village Badder and Lar of Tehsil Gool Gulab Garh.

In the Banihal area of Ramban Tehsil, almost all inhabitants speak Kashmiri. In the Tehsil head quarters of District Poonch and in other areas like, Loran, Mandi, Seklu and Arhai illagas of Tehsil Haveli and illaqas of Poshana, Chandimarh, Selam Bufliaz Gandi and Surankot of Tehsil Mendar, Kashmiri is also popular. Kashmiri language in Jammu region in general and in the Doda District and Gool-Gulangarh areas of Udhampur District in particular, has withstood the onslaught of some languages such as Persian and Urdu. It has, however, retained its original form and other linguistic pecularities in the Kishtwari dialect. At other places, it has been under the deep influence of pahari dialects. Certain linguistic variations and differences are distinctly found within the District. The language spoken in Poonch and Rajouri Districts is of a mixed type and has certain marphological and other differences when compared with the present Kashmiri language of the valley.

The radio Kashmir Srinagar has also been playing its vital role in these areas by encouraging the eminent poets and musicians of Kashmiri language of the region to take part in various programmes of the Stations of Srinagar and Jammu. The Department of Kashmiri language of the

Kashmir-University has also initiated to encouage the talented writers and hoets to take part in the symposias and seminars and other Literary activities which are organized by it for the promotion of Kashmiri language. The Department also conducts the proficiency examinations. The Education Department has also to take steps to provide necessary facilities for teaching of Kashmiri language in various regions of the Kashmiri speaking areas of the state.

The script used for writing Kashmiri is Persian Nastalic both in its old and new forms. Some eminent writers and poets advocated the cause of old Persian Nastalia script, whereas, the new generation prefers to write in the modified Nastalia which according to them has been designed and coded on sound and scientifi lines. Since the script has been in the process of transformation centuries long, any attempt to bring about proper reforms in the script which is in vogue today, will be welcomed by almost all the writers. There are some scholars, who have been advocating the use of the Roman alphabets for writing of Kashmiri language. The non-existence of a proper script for the language has hampered its development and progress. During ancient times, the language has its own Sharada Script. But due to conversion of Kashmiris to Islam, led to the elimination of Sanskrit and adoption of Persian in its place. In 1948, the Arabic alphabets will some variations were introduced for writing of Kashmiri. But 1953, a new script on the model of Persian alphabets was proposed which is known as Nastaliq. This script is being used by now by official agencies.

#### Kashmiri Literature

Kashmiri being the mother tongue is very popular in the Valley. The earliest Kashmiri work is *Mananay Prakash* written by Kanth. Lalleshwari composed her philosophy in the langauge of the people. She wrote her spiritual and mystic experiences in Kashmiri. Her songs became popular and the people committed to their heart and passed on from generation to generation.

To crown all, her message did cut through the man-made barriers of religions. Hindus as well as Muslims became her votaries with equal gusto. Her appeal was humanistic and not sectarian. Her approach was of positive affirmation and not of negative abjuration.

Lalleshwari did not preach any religion, she even disdained ritual. She projected a way of life quite in harmony without cultural traditions, in which a happy amalgamation was made of what was good in Buddhism and even Islam.

Her clarion call to assimilate human values in those days won for her the esteem and acclaim of Hindus and Muslims alike and the edge of ruthless proselytisation got blunted. It was no mean achievment on her part in unting the lost children of one God. Her message was so appealing that the tallest of Muslim Rishis of Kashmir, Sheikh Noor-ud-Din Noorani made her his ideal and expressed what he owed to her in these words--

"That Lallas of Padmpur was fortunate enough in gulping the ambrosial nectarine draughts; thereby she wojour adoration as



Shikaras



Old house and Local Boats in Jhelum

an incarnation of immortal Divinity. Benevolent God, grant me also such a boon". Sheikh Noor-ud-Din gave his mystical experiences and teachings in the Kashmiri language. Khawaja Haoib-ullah-Naushri, in 16 th Century composed his poems in Kashmiri. Habba Khatun; was another women who brought a new movement in love lyric poetry in Kashmiri.

Habba's songs are musical in essence and pathetic in spirit. She has also been acclaimed as a melody-queen of Kashmiri poetry. Her popularity is also due to the fact that her songs are not only a replica of Kashmiri sentiments but also a potent vehicle of Kashmiri music. Her originality in this sphere is undisputed. Even though she has appropriated a sizable chunk of Persian similies yet she has refrained from owning Persian code on metres. She has in their place introduced home spun Kashmiri melodies pertaining to rhyme and rhythm in her quartrains. Gradually Kashmiri became the medium of elxpression of the talented poets and writers. Huge literature was produced on mysticims, pic poetry, romance fablos and folk-lore in Kashmiri. A dictionary and a book of grammar were also compiled in Kashmiri.

In the modern period, Kashmiri literature is influenced by the Persian language because of the fact that it remained court language and all the records were written in this language. From 1819 to 1880 enough production were produced in Kashmir. The epics like the *Ramayan* by Prakash Ram, the romance like Shirin Khusru by Mohmad Gami, Gulrez by Maqbool Shah Kralwari and the tragedies like Akanandun and Himal Nagrai by Walli-ullah and Saifud-din were written in Kashmiri Shiva

Lagan Sudama Chanta and Radha Swayma and large number of Glazala and balled were compared in this period. Prakash Ram lived in the times of the Afghan Governor Raja Sukh Jivan (1754-62) and had produced the *Rama Avtar Charita* in Kashmiri.

Aziz Darwesh, Wahab Khar, Mirza Kak and many other poets did much work in the Kashmiri language.

Abdul Wahab Parey had translated the Firdausi Shabname and Akbarname into Kashmiri. He was a prolific writer. European missionaries and scholars made notable contribution to the Kashmiri literature. Rev. Wade compiled a Kashmiri grammar and translated the new Testament into Kashmiri. Hinton Enowles collected a large number of Kashmiri proverbs and phrases and published them along with English translation. Enowles also published a collection of Kashmir folk-tales in English Stain and George Grierson published a collection of folk-tales and the Kashmiri Dictionary.

Mahjoor, Azad and Zinda Kaul made contribution to the development of the Kashmiri poetry and their works are very popular among the people. Kashmiri has developed into a major langauge of the reign after independence. The new movement for its regeneration was started by famous writers and poets like. Arif Beg. Dina Nath Nadim, Rehman Rahi Amin Kamil and others. Fazil Kashmiri has compled excellent translations of Gita, and Guru Granth Shaib into Kashmiri. After 1947 much Kashmiri literature has come into existence in the shape of short stories, dramas and history.

# Urdu Language

It is a fact that a form of proto-Urdu or a dialect akin to it was already current in Kashmir during the fifteenth century. But the actual written records available to us do not go beyond the last quarter of the sixteenth century.

From the century upto present times, the development of the language and literature in the State may be classified into the following states:

- (I) The *Rehta* belonging to the Chak and early Mughal period till the time of Aurangzeb.
- (2) The literary specimens produced from Aurangzeb's time to the establishment of Afghan rule in Kashmir.
- (3) The development of language and literature during the Afghan and the Sikh periods.
- (4) Language and literature under the Dogra rule.
- (5) The new awakening in the first quarter of the present century and its impact on literature.
- (6) The modern period.

Kashmir came in closer contacts with Indian after the Mughal ascendency in Kashmir and the writers in Kashmir got better acquianted with the Urdu langauge, with the result that Urdu vocables began to find their way in Persian compositions of the writers in Kashmir. The earliest records available to us, are in the form verses composed by Khawaja Mohmad Momin Jeel, the son of Khawaja Abdul Qasim Jeel, who was a courtier of Yousf Shaf Chak.

When Gulab Singh annexed Kashmir to his territory and formed the multi-racial and multi-lingual State of Jammu and Kashmir bringing under his sway Ladakh, Baltistan and the Drad country also, Urdu as in other parts of the country, acquired the position of link language and gradually got introduced into the administration, the law courts and the eductional institutions. There was not such literary activity during the reign of Gulab Singh. But, we have evidence that official correspondence was carried on in Urdu. Besides, some important documents of this period are also available to us, among which is a pamphlet prepared by Lala Buta Mal relating to the tea growing experiments in the hilly regions of the State, which is written simple Urdu.

After 1858, with the establishment of British rule firmly in India, Urdu acquired importance as a popular language in the State also as elsewhere in the country.

Maulvi Feroze-ud-din Trughari a great master of the traditional style of Urdu poetry acted as an impetus for poets such as Ghulam Haider Khan Chisti Imad-uddin Sardar Wazir Mohammed Khan, Behari Lal Bhakri Sahibzada Mohammed Omar, who established a Bazm-e-Sukhin and a Bazme-Musharia and organised grand Musharias, to which eminent poets from outside the State such a Maulana Suha, Hafeez Jallandhari and others were invited to participate. Thousands of people attended these Mushirias which sometimes continued till the morning hours and when it ended, people reluctantly returned homes humming their favourite verses picked up at the Musharias. It is said that lovers of poetry waited anxiously for the announcement of the next Mushaiara.

Sahibzada Mohamed Omar and Noo-e-Illahi later gained reputation as joint authors of Jatak Saga, the first monumental book to be written on the Urdu stage. Both the authors wrote several short plays also which were marked for their beautiful simple style. The themes of some of these plays have chosen from the Indian Classics.

Pandit Brij Mohan Dattartyiya Kaifi, the veteran Urdu scholar and poet whose ancestors originally belonged to Kshmir served in Kashmir for some time and many a young poet of whom Nand Lal 'Talib shown in the succeeding decaded, learnt the art under his guidance.

The most important event of the reign of Partap Singh was ther ecognition of the status of Urdu as the official language of the State. By the end of the first quarter of this century, owing to the impact of the new education, a number of young men had arrived from universities outside the State. A new era dawned in the State when the people were awakened to new realities and a demand for the responsible government and their due share in the administration was started. This period coincides with the accession to power of Hari Singh (1925-48). The earlier demand for establishing press and starting of newspapers was concerned and the popular Urdu weekly in the State, Ranbir made its appearance from Jammu in 1924.

The State of Jammu and Kashmir being in the neighbourhood of the Punjab has always been influenced by political, religious and literary movements. The main influence has generally been felt in the district Baramulla and in the Jammu region because these areas touch the board-

ers of the Punjab. The people of the two regions share many things in common and as a result, there is inter-mixture of their culture. This can be realised from the fact that both the languages the Dogri and the Punjabi have adopted a large number of Urdu words, thereby giving similitude to their language.

Urdu was given official status by the British in 1846 when they completely subjugated the Punjab. It is mentioned in the Punjab Administrative Report of 1892-93 that from the census, it appears that in most of the regions, people speak Hindi in which Urdu words are very common. In the same report, it is mentioned that in half of the western Punjab and in two third of native schools of eastern Punjab, Urdu language has been adopted as medium of instruction. It is also is use in the courts. Further out of 165 papers and journals-published in the Punjab, 61 were in Urdu and had large circulation. Among the weekly published from the Punjab, Kohinoor figured prominent. This paper was started in 1850, when the Punjab was completely in the grip of the British. Munshi Harsukh Ray of Sikanderabad was the sole incharge of this paper. He was a friend of John Lawrence and Henery Lawrence and it was with their help that they strengthened the position of Urdu in the Punjab.

His paper was rather like an institution, which served as liaison between the Maharajas and the British. Whenever Maharaja would meet Munshi Roy he would talk in Urdu, as Roy was not conversant with the Punjabi and the Dogri language. Maharaja Hari Singh would talk in Urdu with Henery Lawrence. Maharaja Ranjit Singh's Baisaki Darbar held on the first day of the

new year was famous for its reasons. In this Darbar many Punjabi and Urdu poets participated. Maharaja Ranjit Singh's foreign minister, *Faquir Aziz-ud-din* was a great patron of Urdu.

To strengthen the position of the paper Kohinoor in the State, Munshi Harskh Roy influenced Maharaja to the extent that he did not permit the publication of any other paper for a quarter of century. But in spite of this, the paper served as a source of inspiration and learning to the reputed Urdu scholars like Munshi Mohammad Din Foug and Munshi Nisar Ali Shourat. Due to the political awakening in the State, many educated persons wanted to start newspapers and journals but the Maharaja would not allow then to do so. As such the critics of the Maharaja migrated from Kashmir and settled at Lahore, wherefrom, they started criticising the policies of the Governement. Famous among the journals, by these scholars, are Marashal Kashmir, Bahari Kashmir Darpan, Gulshan-i-Kashmir, Gunchai-i-Kashmir and Kashmir-imagzine.

Later on, Munshil Harsukh Roy, published the first weekly *Tofah* from Kashmir. It would mostly throw light on the activities in Kashmir and Jammu remained neglected. This is sed a feeling among the people of Jammu, remained neglected. This aroused a feeling among the people of Jammu, who also demanded permission for the publication of a paper. Though a weekly *Bidya Bilas* as being published, since 1868. But it was felt that the paper mentioned above was brief and did not cater to the needs of the public. For sometime, the Maharaja evaded the demand for news papers but ultimately yielded and granted

permission. But it was unfortunate that the Bidya Bilas Press had been closed in 1884 and thus one more paper known as the Jammu gazettee was also published from Srinagar. Thus after Ladakh Ponian which was published in Ladakhi. Bidya Bilas was the second weekly paper published in the Jammu and Kashmir State.

The real start to the literary activities was given in Ranbir Singh's time. His court was adorned with Urdu scholars or high reputation such as Hakeem Noor-ud-din, an author of many books. In addition to this, he had recruited, the Pathans of Rampore for his personal security. This would obviously indicate that these guards were always in close contact with these officers they would talk in Urdu with them. Fredric Drew who wrote, Jammu and Kashmir Territories in 1862 has mentioned that the people who came from India to attend the court of the Maharaja, would speak in Urdu and the locals understood them easily. According to the Census of 1891, the total number of persons who came from outside the State settled here was 78020. Keeping in view the needs of the times, Pandit Bag Ram, Minister in 1888 recommended to the Maharaja that while in some judicial court proceeding are recorded in Urdu, in the other courts Persian is used. He further remarked that it is evident that Persian is not the mother tongue of the people living in Jammu and thus they cannot understand it. It was therefore requested that in all the courts of the Jammu region, proceedings should be recorded in Urdu which could be easily understood by the people. The Maharaja gave his consent on 22nd February 1889 and thus Urdu became the official language in all the government department.

Further in 1940, Maharaja Hari Singh accepted the recommendations of the Sayedain Commission and introduced Urdu as the medium of instructions in schools.

In 1956; the Constitution which was adopted by the first constituent Assembly of the State declared, Urdu as the official language of the State under Article 145 of the Constitution and provision was also kept for the encouragement of the regional languages. In due course of time, Urdu became a popular language in the State. In all schools of State Urdu has now become the medium of instructions. Most of the newspapers are published in Urdu and the region enjoys the previlege of some prominent scholars of Urdu as well.

In Rajouri and Poonch, Urdu became popular due to the fact that most of the population of the area speak Punjabi and were familiar with Persian. Some famous Urdu scholars, i.e., Charg Hassan Hasrat. Krishen Chander, Thakur Poonchi, etc., hail from this district. The Doda district had some talented Urdu Scholars, from early times. Maulvi Zia-ud-din of Kishtwar who died in 1311 A.D. has composed verses in Urdu. His son Ghulam Mohi-uddin has also composed verses in urdu. Rasa Javidani whose songs are very popular in the State is still a living poet of the region. Maharaja Partap Singh had very much liking for dramatic performances. During his reign various dramatic clubs were organised, famous of these was Amateur Dramatic Club whose Secretary was Sahibzada Mohammad Umar. Some good histories have been written in Urdu language by the people of Jammu famous among these are Guldasta Kashmir by Hargopal, Tarikh-i-Jammu by Narsing Dass Nargis and *Tarikh Jammu* by Hashmat-ullah Khan. Newspapers like Ranbir which has been published since 1924 and Javeed which has been published since 1944 are of high literary standard. They were liked outside the regions also.

#### Urdu Literature

Urdu language was introduced as an official language during the reign of Maharaja Pratap Singh, but it had entered the valley during to Mughal times. The Dogra Maharaja invited officials from the neighbouring regions of the Punjab and those officers were fully conversant with this language. Prior to that the official correspondence was done in Persian. These outside official introduced Urdu in the Government Departments, which was later made as a medium of instruction in the schools. By and by, the scholars of this region adopted this language for their writings. With the passage of time, magzines and newspapers began to be published in Urdu. The Kashmiri's have done much service to the Urdu literature and its history would not be complete without mentioning their services. Some of the important Writers in Urdu like Shankar Nasim, Manto, Iqbal, Rafee, and Krishen chander had ancestral connections with Kashmir. Among the local Urdu Writers in Kashmir, mention may be made of Hargopal Khasta, Sadiq Ali Khan, Mirza Mubarik, Mirza Sad-ud-din, Raja Sher Ali Khan, Tara Chand Trisal, Munshi Siraj-ud-din, Khushi Mohd Nazir, Veshwa Nath Mah. The above were mainly poets. During the second phase of Urdu literature, some of the Kashmir poets. Whose mention may be made here are Talib Kashmiri, Kamal-ud-din Shida, Ghulam Rasool Nazki, Dina Nath Must, Ghulam Mohamad Tawoos, Burq. During

the thrid phase of the Urdu literature, mention may be made of Tanha Insari, Qaisar Qalander Mohinder Raina and Shoorida Kashmiri.

The Kashmiris made substantial contribution to the Urdu prose. In this respect some of the important writers are Ali Mohamad Lone, Qaisar Qalander, Shamim Ahmad Shamim, Yousf Teng and Noor Shah.

#### Persian Literature

In the medieval period, Persian became very popular in Kashmir for it was already wellknown to the Kashmiri Scholars through trades, travellers and scholars of other Persian speaking countries. During the Sultanate period, Persian reflected Sanskrit. It became the court language, and the Kashmiri scholars started learning Persian in educational institutions, which were established by the rulers and the nobles. Many students went to the foreign universities of Bukbars, Samarkand, Herat and Mery which were centres of Islamic culture. Since that time, Kashmir produced many poets and writers in Persian. In fact Kashmir is even today proud of its Sarfi, Ghami, Dairi and Bubbi.

With the advent of Sultan Qutab-ud-Din (1354-1374) Persian language and literature, Iranian art and culture and Central Asian industrial arts and crafts, received great unpees in Kashmir.

We established a university in Qutabud-Dinpira which became a centre of Persian langauge and literature. This institution continued even after him and during the reign of the Mughal emperor, Jahangir, it was headed by Mala Jowhar Nath and the great scholars like Mule Mohisn Fani, Mula Tahir Gani and Mula Abdul Satar were on its teaching staff.

Sultan Sikander (1373-89) himself a great patron of scholars encouraged literary activities in the valley. He established an institution near Jamia Masjid, Srinagar which imparted education to all and within a short period this institution became the den of scholars. It was during his reign that Mir Syed Ali Hamdani visited Kashmir in 1389 with a large number of scholars. It resulted in establishment of many schools with Persian as medium of instruction. During this period many works on theology, medicine and history were composed by eminent scholars.

Most of the Persian literature was produced during the reign of Sultan Zain-ul-Abidin and Persian achieved a higher status during this period. The Brahmins of Kashmir attained high proficiency in Persian to keep their privileged position safe as Government officials. In this way all made a huge contribution to the Persian literature. Mulla Ahmad translated Rejatarangini into Persian which was called Bahr-ul-Asmar. It is considered the original source of the later history of Kashmir. Suvara was a noted scholar of Persian and Sanskrit. He adopted Persian style in his Katha Kantuka.

Sultan Zain-ul-Abidin came to power in 1420 and his reign is termed as the golden period in Kashmir. He worked hard to popularize Persian throughout his kingdom. His court was full with scholars from Iran and Turkistan. He established a university at Nowshera in Srinagar, guidance of Mula Ahmad Kashmiri. A translation bureau was attached with this university. This bureau was entrusted with the work of translating books of Sanskrit, Persian

and Arabic. For this purpose a large number of manuscripts were obtained from various countries and deposited in the library.

The Chak Sultans were great patrons of art and learning. A galaxy of Persian scholars arrived from Iran during their reigns which strengthened the roots of Persian language in Kashmir. Poetry caligraphy, art, painting, music and medicine received royal patronage. Educational institutions received active support of the Sultans and become popular among the masses. Some great scholars like Mula Nami Sani, Mula Mahdi and Maulana Ahmed were the products of the Chak period. Besides, the works of Baba Daud Chaki and Sheik Yaqub Sarfi and others assumed reputation outside Kashmir., also Sayed Mehdi is supposed to have written an important history known as Bahristan Shahi. which is distinct from other histories in Kashmir. Sheikh Yaqub Sarfi and Baba Davood Khaki were the two eminent poets and scholars of the later Chak period.

During the Mughal period, Persian attained top priority in the court. Not only many books were written on medicine, astrology mathematics, philosophy and religion but were also produced in poetry, literature, history biography and travels.

Jahangir was fond of poetry and would always like to spend some time in the company of scholars. He was very much struck by the natural beauty of Kashmiri poets and authors. This encouraged local scholars and some good works were written. Baba Nasib-ud-di Gazi's Noor Nama which is the main source of great importance. Mula Ali Pustak, Mula Kamal Nama, Haider, Mula Jawahar Nath, Khawaja Habib Ullah

Hlabe, Haider Malik Chaudera, Khawaja Azam Dedmari and many other scholars, poets and historians flourished during the reign of Jahangir, is considered to be the golden age of the Mughals. Persian language during his reign reached its zenith. Some of the works brought out during his reign are still considered as master pieces of the time. It was during his reign that the famous poets of Iran like Saih, Kalim and Qudsi: Qudsi migrated to Kashmir and settled here. Ahsan, who rose to the position of Governor of Kashmir is still remembered for his talented works. Mastery over Persian which Kashmir attained reached its climax at the hands of Mula Tahir Gani who took birth in the Aishian family of Kashmir. His work enabled Kashmir to be taken among the leading centres of Persian language.

Kashmir also produced historical literature in Persian during the rule of the Mughals. Malik Haider Chaudura, Naryan Koul, wrote complete history of Kashmir in Persian. In the later Mughal period Khawaja Mohmad Didamoni and Birbal Kachru did a lot in the subject of history.

Persian lost much of royal patronage during the Afghan period. Those who still upheld the traditions of the past are Mula Tbfeeq, Mula Mateen, Pandit Daya Ram Kachroo, Pandit Bhawani Dass Kachroo, Muhtasham Khan Fida and Saadullah Shahbadi. Pandit Tika Ram Akhoon, who was born in 1773, at Srinagar was great scholar and a poet. He established a school of Persian and Arabic languages.

Sukh Jewan Mal, who assumed the governorship of Kashmir during the Sikh period was a patron of Persian poetry.

Scholars mainly concentrated towards translating Kashmiri folk tales, into Persian. Mufti Sadur-ud-din Wafaie translated famous Kashmiri folk tale Heemal Nagrai into Persian. Pandit Shankar Joo Akhoon, wrote a masnavi in Persian, Baba-ud-din Mattoo, who was a great scholar produced manu compilations in Persian, such as, Rishi-name Sultania, Goosia, Nagushbandia and Chistria. These works are full of poems stories about the Rishian-i-Kashmir. Pandit Birbal Kachroo was a foremeost scholar of the period. He apart from other literary works started his Mukhtasar-il-Tawarikh in 1835 and completed it in 1846 during the period of Mohan Singh. He also translated Mahashi Puran into Persian. During this period. Baba Kamal-ul-din wrote about the life and teachings of Hazrat Sheikh Noorud-din Wali, in this famous Persian work entitled Noor-ud-Din Nama. Hamid Ullah Shahabadi of Islamabad deserve mention, wrote many books in Persian, Babool-nama and Shakaristan. Pandit Lachman Kashkari, Mirza Mehdi Mujram, Baba Pandit, Sheik Ahmed Tarabali and Pandit Anant Ram Baikhood are some of the prominent scholars of the period.

Mulla Mohd Ali Kashmiri translated a famous work of Khawaja Said-ud-din from Arabic into Persian. Besides men, even women like Rupa Bhawani studied Persian. Bhawanidas Kachru is wellknown in Kashmir as a writer and a poet of Persian. His work Bahr-i-Tavil is considered to be high in Persian Literature. Satram Baqqaya, Daya Ram, Kachru, Aftab Bhan, Gobind Kaul, Kailash Dhar and many other poets and writers attained highest positions and esteem in the 17th and the 18th centuries. During the early Dogra rule, Mirza Mahdi was an eminent poet and a learned scholar.

Pt. Raja Kak Dhar was a noted poet. The *Gulab Nama* written by Diwan Kirpa Rama is the best biography of Maharaja Gulab Singh in Persian.

Gojri is one of the oldest of India. Some of the words found in the books of ancient history pertaining to the Gujars are as old as 1200 B.C.

The great Persian poet Amir Khusroo, has mentioned in his Maranairh-Naa-Sparh' that the Gojri language is one of the ancient Indian languages. Now-a-days, Gojri is spoken in most of the states surrounding Jammu and Kashmir State, but the kind of it found in Jammu and Kashmir is unique one. It is most fascinating that its folk songs can be compared with the literature of other languages.

Choudhary Mahar Ali Noon Poonchi, Saik Qadir Bux, Ala-ud-din Katania Banbasi, Mian Nizam-ud-din Larvi etc., were responsible for improvements in Modern Gojri literature. Here is an extract from Choudhary Mahar Ali Noon Poonchi.

# Punjabi Language

Punjabi, by its name, generally stands for the language of the Punjab--the Land of five rivers but national linguistic survey has marked its boundaries beyond its home state. George Grierson has to say, "Punjabi is spoken in the southern half of the State of Jammu." Further depicting the relation between Punjabi and Dogri, this great linguist has to add, "Punjabi has two dialects--the ordinary of the language and Dogra or Dogri this great linguist has to add. The later, in various forms, is spoken over the submontance of the Jammu State.

Administratively and geographically, the state is divided into three provinces, i.e., Jammi, the Jhelum valley and the Indus valley. But the hilly area as (South-East) of Jammu province with pahari as the spoken language are semi-Kashmiri. From Udhampur onwards, different dialects of Punjabi are in vogue. The Jhelum Valley-a valley within capntivating valleys and snow-capped mountainous ranges has been always an attraction for saints, sufis, scholars, tourists and immigrants. In this beautiful valley Kashmir north and Kashmir south have been a cosy cradle for Kashmiri culture and literature. The northestern tract of this valley, i.e., Muzaffarabad district is Punjabi in culture and languages. The Chibli dialect of Punjabi is a dominating dialect of this area.

This Kashmir province or the Jhelum valley consists of four districts Anantnag, Srinagar, Baramulla and Muzaffarabad. Linguistically the valley has Kashmiri springing from Dardic group of Indo-Europeon Family as the main regional languages and mother tongue of the majority. It is also a subsidiary language of those who have different mother tongues. In the valley, in addition to Kashmiri, we have Punjabi, Gojri and unspecified Pahari as main mother tongues. And in the Kashmir region, the Punjabi language has been growing and maintaining its distinctive character for up to the latest census of the State. Punjabi spoken in the valley has been recorded only as Punjabi without any reference to its dialectical colour. Even the great philogist, George Grierson, has been silent about its local character. Every language has its local dialects, and even a local dialect has variaions, but despite all these local varitations, a dialect cannot be a

separate language. Depicting the relation between a language and its dialect, Grierson has poetic expression "Language is a mountain and a dialect is a hill." But in this regard, science of phisology has to say, "a dialect and a language has a common grammar, common nationality and a common literature. So in the light of the fundamentals of a language, Punjabi of the valley even with its local variations falls within the sphere of the language spoken in the Punjab. The Punjabi prevalent in the valley is more synthetic than the standard Punjabi. Sometimes, even one word conveys the meaning of a sentence.

This special feature of Punjabi, spoken particularly in rural Kashmir, is common with Western Punjabi. From the above, it is clear that dialectical standing of Punjabi in Kashmir is shared with the Western Punjabi and the Kashmiri. But in addition to it, Punjabi of Kashmir has much from Kashmiri in the form of vocabulary and pronunciation.

In pronunciation, we should note the almost total absence of the cerbral 'n' and 'I' both of which are common elsewhere in Lahnda (Western Punjab) and in Punjabi the dental 'N' and 'I' are almost always substituted for these letters and this also is the case in Kashmiri. But, on the other hand the Kashmiri culture has a lot from the Punjabi culture. Punjab and Kashmir are two neighbouring states with economic, political and social relations from time immemorial. Thousands of Kashmiris migrate temporarily in winter in different capacities to the plains of Punjab. So they live in Punjabi culture and speak Punjabi. And on their return they bring numberless words of Punjabi. These Punjabi words

have become an inseparable part of Kashmir vocabulary. The Punjabi culture has a definite impact upon Kashmir people. Every edible commodity which comes from India or abroad, is Punjabi for Kashmiri. The rice or fish which is imported from different provinces of India or from a foreign country is Punjabi Timble (rice) Punjabi Gad (fish) for a common Kashmiri. The Punjabi dress, music and language has an impressive appeal for the Kashmiri. The Kashmiri labourer, trader and youth can easily enjoy Punjabi romance, have a masterly appeal for Sohini-Mahiwal, the famous Punjabí romantice, have a masterly appeal for the Kashmiris. Sohini-Mahiwal has been presented in Kashmiri by Darwaish Poet Mohi-ud-din Miskeen. So the Punjabi language and culture are not foreign for the Kashmiri. In the same tune, Kashmiri language and culture are not alien for the Punjabi. Thousands of Punjabis migrate temporarily in different capacities to the valley every year.

The Punjabi spoken in the valley has its own literary treasure in addition to the folklore and romantic epics of the Punjabi. We have 'Chan' and 'Kajnchi' in addition to HeerRanjha, Sassi-Punnu and Sohini-Mahiwal. The 'Chan' and 'Kainchi' represent two romantic ballads purely local on current and form. But this rick folk literature of the people of the State has not yet seen the light of the printing press. In addition to it, the local writers of the valley has a valuable contribution for Punjabi literature as a whole.

Newspapers and Periodicals

Many newspapers and periodicals came into existence in the country after 1857, but the Jammu and Kashmir was the only State in India which did not allow the publication of any newspaper or journal. The Maharaja considered any such activity as seditious and as such all applications for grant of permission were rejected. However, the first weekly in the State entitled *Bidya Bilas*, started in the year 1867.

# Ladakh Phonya

In Bodhi language, was the first newspaper printed and published in the state. It was started by Rev.J.E. Peter of the Moravian Mission in 1903 A.D. Its publication was banned by Maharaja Partap Singh as the publisher has not obtained permission for starting the newspaper. Thereupon Rev. Peter applied for permission which was granted as a special case, it being made a binding on the Mission not to deal with political affairs or with matters affecting the policy of the State. Due to the anti-press policy, intellectuals from the Sate started publication of newspapers from outside the State. These papers were mostly published from Allahabad, Dehli and Lahore. The first periodical published by the Kashmiri Pandits was known as Marasalsa Kashmiri Panditan and it was started from Allahabad in 1880. Later on it came to be known as Marasala Kashmir. Pandit Mukund Ram Gurutu started a paper from Lahore in 1881 which was known as Akhbar-i-Aam. Another paper known as Kher-Khah Kashmir came into existence from Lahore under the editorship of Pandit Hargopal Khasta. This paper wrote the autocratic rule of Maharaja Ranbir Singh. In 1898 a magazine was started by Tej Bhadur Sapru from Allahabad and it used to be published both in Urdu and Hindi. Another notable newspaper published from Lahore was Bahar-i-Kashmir which was the organ of the Kashmiri Pandit Association.

Munshi Mohammad Din Faug started and edited a number of newspapers and magazines from Lahore with a primary aim of focusing attention of Kashmir. The first newspaper which was started by him in 1991 was entitled Punja-i-Faulad. Later on he started other newspapers known as Kashmir Gazettee and Kashmir Makhzan. The first application to srart a newspaper in the State was made by Munshi Mohmmed Din Faug in 1904 requesting that he might be permitted to start a newspaper from Srinagar. Maharaja Partap Singh to whom this application was submitted asked his Prime Minister to promulgate a law benign issue of newspapers from the State. Under such circumstances, Munshi Mohammed Din Faug started a monthly entitled Kashmir Magazine in 1906. Later on its name was changed to that of Akhbar-i-Kashmir. It was in 1924 that the Maharaja permitted Lal Mulak Raj Saraf to publish his paper entited Ranbir from Jammu.

In 1931 an organised political movement started in Kashmir and it succeeded in getting certain rights like freedom of press and platfom from the Maharaja. Henceforth, newspapers and journals began be published from Kashmir.

The first daily in the valley entitled Vitasta edited by Prem Nath Bazaz came our in 1932 and reamined in circulation for about one year. In 1934, the organ of the Muslim Conference entitled Sadarat begin to be published from Srinagar under the editorship of Maulana Mohammed Syed Masoodi. After its closure in 1936 the Muslim Conference issued another newspaper entitled Haqiqat. Another daily entitled Martand came into existence as the organ of the Kashmiri Pandits Youlk Sabha.

It remained in circulation for 33 years up to 1968. Another paper entitled *Hamdard* came into existence in 1935. It remained in existence up to 1950. some of the other important papers which have been prominent in Kashmir were, *Desh, Islah, Vakil, Noor, Khalid. Albarq Rahbar* and *Roshni*. The daily *Khidmat* came into existence in November 1940 and continues at present also. It has remained the official organ of the National Conference up to 1965 and when National Conference amalgamated itself into National Congress it became the official organ of the ruling party.

Among the English language papers mention may be made of the *Kashmir Chronicle*, *Kashmir Times and Kashmir Santinal*.

The first Kashmiri weekly *Gasha-taruk*, (morning star) was published by Mohd. Amin Mahjoor, but unfortunately its publication was stopped.

The Jammu and Kashmir Cultural Academy has started a periodical journal, *Sheeraza* in Hindi, Dogri and Urdu. In 1961-62 the Academy issued a publication of a research quarterly the Sheeraza which was later converted into a bi-monthly. Two issues of Sheeraza each in Dogri and Hindi, one in Kashmiri and three in Urdu were brought out during 1966-67. In addition to the usual issues of Sheeraza, a Ghalib member was brought out by the Academy in connection with Ghalib Century.

Name	Language
Dalies	
Handarad	Urdu
Aftab	Urdu
Nawai Kashmir	Urdu

		VOLUME (KASHMIR) 183
Nav-Jeevan	Urdu	The following printing presses are lo-
Mazdoor	Urdu	cated in Srinagar:
Wulur	Urdu	Government Press;
Naya Sansar	Urdu	Noor-i-Mohammedi Press;
Jahani Nav	Urdu	New Kashmir Press;
Azam	Urdu	Mazdoor Press;
Srinagar Times	Urdu	Broca's Press;
News	English	Normal Press;
Chinar	Urdu	Vishnathe Press;
Khidmat	Urdu	Aftab Offset Press;
Zamindar	Urdu	Nishat Press;
Weeklies		Jyoti Press;
Rehnuma	Urdu	Fine Art Press;
Vitasta	Urdu	Fla-i-Aam Press;
Karvan	Urdu	Mercantile Press;
Rehbar	Urdu	Shaheen Printing Press;
Hamara Kashmir	Urdu	Krishna Press;
Ayeena	Urdu	Hindustan Printing Press;
Roshni	Urdu	Saligram Press;
Muhafiz	Urdu	Sharma Press;
Payami Inquilab	Urdu	Gani Printing Press is located in Sopore.
Tajjar	Urdu	RADIO KASHMIR, SRINAGAR
Muzttar	Urdu	•
Watan	Urdu	Srinagar Station of Radio Kashmir was born on 1st July, 1943. In its earlier stage, it
Desh	Urdu	was broadcasting for a duration of about
Jyoti	Urdu	eight hours in three transmissions. The
Delair	Urdu	programmes were broadcast in Urdu and
Turjamanul-Haq	Urdu	Kashmir, Ladakhi, Balti, Pashtu, Pothori and Dogri language with a few items like
Fortnightlies		talks, music and radio reports in English.
	7.7 . 3	and the state of the

Urdu

Urdu

Urdu

Urdu

Muslim

Towheed

Monthlies

Safina

Hamara Ustad .

born on 1st July, 1943. In its earlier stage, it was broadcasting for a duration of about eight hours in three transmissions. The programmes were broadcast in Urdu and Kashmir, Ladakhi, Balti, Pashtu, Pothori and Dogri language with a few items like talks, music and radio reports in English. The Station was working as a Unit of the Jammu and Kashmir Government which had its own Director General for Broadcasting. The programmes broadcast were, Rural programme(Awam-i-Raj Zindabad) Drama, features, Kashmiri Music (Classical light and folk), children programme, programmes for women.

Besides this a regular News Unit also functioned at this Station arranging news in Urdu, Dogri and Kashmiri.

Then came a time which is a landmark in the history of this Station. It was 1954, when Radio Kashmir (both Jammu and Srinagar Station along with the community listening scheme) were taken over by the government of India and attached to the network of All India Radio. Both the stations of Radio Kashmir, while retaining its name and character worked in the network of All India Radio like any other Station.

The present position is that Radio Kashmir Srinagar has turned out to be a big centre of programme activity. Programmes are broadcast in Kashmiri, Urdu, English, Gujri and Punjabi.

The transmission is for over sixteen hours every day. Besides the general service of sixteen hours, there are two more channels. Vividh Bharati for ten hours and 35 mts and Yuv Vani service for three hours (to be increased to six hours service shortly). Srinagar Station broadcasts plays, features, talks in Kashmiri, Urdu and English, Kashmiri Music (Soofians and light) Kashmiri Folk Music, Hindustani (classical, light classical) and light Music, Regional Music School broadcasts. Western Music programmes for Farmers and Rural-Urban audience, programme for the Forces, programmes for women and families, programmes for the children in Urdu and Kashmiri. Gandhi Katha, National programmes, a separate service for Gujri and Punjabi listeners, programmes, on health and Family Planning, Programmes for the tourists and literary programmes.

The Station has a regional News Unit in Kashmiri, Urdu, Gujri, and Ladakhi. Be-

sides regional news bulletins, the station relays quite a large number of All India Radio's Central News Bulletins in English, Hindi, Urdu and Kashmiri.

The YuvaVani Service is run with the active participation of the Youth of Kashmir.

Srinagar Station organises Music Concerts (Hindustani and Kashmiri) for the civil population as well as for the Forces. The station has also been doing a programme for the people across the Cease Fire Line since 1965. This covers the whole of Pakistan apart from the Pak-occupied area of Kashmir. Even earlier Srinagar used to broadcast programmes to counteract the virulent propaganda from the station across the Cease Fire Line.

The programmes of Srinagar Station, meant primarily for the Valley of Kashmir are listened to by people in all parts of the country. A special programme of 'Request Music' is also broadcast in Urdu for such listeners. At present the programmes are broadcast on a Medium wave 20kmt. short wave 10 kwt, Short Wave 1 kwt. transmiters.

A programme in Balti dialect is also proposed to be broadcast from the Srinagar station in the near future.

Like any other Radio Station, Srinagar station also produced a host of stock characters who made the medium of sound living force among the Kashmiri listeners.

Srinagar station made great contribution to the Kashmiri language. It is Radio which standardized its colluial character to a fine written language. Radio by its patronage and efforts helped hundreds of budding writers and poets to grow up in stature.

# ECONOMIC DEE

confluence of many a present discours and ethnic groups, Casantre has been appropriately bestrote, as the heart of Asia. Over the contained a rich and rare tapestry of it illumines has been woven old traditions and rustoms nurtued, making the Kasantir to today a fascination amalgam of lifesty as each with its own unique culture

The people of Kashmir mostly belong to the Aryan race, tall and the wife regular features Tolerant. intelligent kindly and hospitable, they have a keep sense of colour, harmony and make excellent craftsmen. Their moral sees is fairly developed. Their character and qualities are in keeping with the name? and poetic surroundings. The Kashmiris have always clung to their land and their traditions, and represent to this day a people historically older than any to be their ancestors. The majority of the population are Mohammedans, Hindus come next followed by Sikhs, Buddhists and Christians.

With an economy based on agriculture, tourism and handicrafts, the people live close to Nature, the cycle of the seasons governing their litestyle. This

te lock music, festivals and varch relebrate harvest-time, supportuges, festivals and religious

to in the Kasamir Valley, the winter states are a different kind of ac-The strew is the time when these ine skilled crarismen concentrate on har paracular, craft, handed down over generations. The cottage industries of Kashmir represent traditions, that find expression in exquisite handicraft of lacquered papier-mache, of intricate carreing on wood, delicately engraved selverware and jewellery. The weavers ely their looms to produce the fine and light-as-air Pashmina and Shahtoosh Shawls and at carpet making centres throughout the valley, handknotted car-1988 Numdhas, Gabbas and Chainstitch rugs come to glowing, intricately patterned life under skilled fingers. The total state income at constant 194 prices was along Rs. 153 crore and per capita income stood at Rs. 310 only. It is clear that poverty level is defined in terms of minimum level of consumption. Since the inflationery pressure in the State is significant, per capita expenditure per

annum of Rs. 600 is required to provide basic minimum needs. Against this, it is only Rs. 309.53. Keeping in view the trends in occupational pattern, the income structure of the State, the requirement of a cold climate, the poverty level in the State is much higher than all-India over-age of 40%.

## General Survey

According to 1971 Census, the State had 41933 agricultural labourers. Out of this total the Kashmir region has 22615 agricultural labourers. However, agriculture is the main occupation of the about 15 lakh rural population.

Agriculture predominates the economic-life of Kashmir. In 1971 70% of the total population was engaged in agriculture, as against only 68% in India as a whole. According to the provisional estimates of the 1971 census the proportion of population engaged in agriculture had declined. However, in the Kashmir Valley nearly 3/4 of the total working force still continues to be dependent on land. Moreover, there has been a considerable increase in the number of agricultural labour during the decade of 1961-71, their number having increased from 10,885 in 1961 to as much as 41,933 in 1971. In 1971 household industry offered employment to 39,142 workers, whereas, the manufacturing household industry which includes the celebrated handicrafts of Kashmir offered employment to 26,410 workers. Trade and commerce offered employment to 19,063 workers. Over 70 per cent of the total working force is engaged in agriculture, mainly in cultivation. In the district of Anantnag over 83 per cent.

and in the district of Baramulla was many as 85.5 per cent, people derive their livelihood from Agriculture. The district of Srinagar includes the city of Srinagar with a relatively developed secondary and tertiary sector and, as such, in this district only 57.2 per cent of the total working force is dependent on agriculture. Kashmir is the least industrially developed region in India. With an overwhelming proportion of the population solely dependent on land, Kashmir with the lowest per capita income is the poorest State of India. According to the National Council of Applied Economic Research, the net output per agricultural worker in Jammu and Kashmir State was only Rs. 282 as compared to Rs. 476--for India as a whole. The extreme backwardness of agriculture in shmir will become clear from the fact that even though it accounted for as much as 70% of the total working force in 1971, it contributed only 35% to the State's income.

#### Horticulture

Fruit production has recorded phenomenal increase during the last few years. While on the one hand, increased production has ensured high rate of incomes on the other hand, it has also created certain problems, like diminishing of land for agriculture. Then there are problems of Nasketing of fruits from the hilly regions of the valley. It is necessary to introduce a vigorous system of grading and diversification of markets. A significant beginning in regard has been made.

Introduction of grading results in large accumulation of culls, utilization

whereof, for processing, is to be assigned a high priority. In setting up processing units for the culled stock of fruit is to be based on purely economic and technical consideration. It is desirable to increase the establishment of processing units in, public co-operative, joint and private sector. The fruit processing industry in the State at present suffers from certain handicaps. The prices of raw

material imported from outside the State, like sugar and tin, are high and the excise dutries on the processed fruits are very heavy. Because of these difficulties, it has become difficult for new fruit processing units to complete the units already established outside the State. The valley is famous for its walnuts and its export has earned much money for Kashmir. Expansion of production of dry fruits like walnuts holds out good promise. Its marketing is not a major problem. Some work has been in progress to evolve late flowering varieties of almonds and quick maturing varieties of walnuts.

The packing of fruits has been posing a very serious problem. Necessary research with respect to the subtitution of wooden packing material will be taken up and cheeper and modern packing evolved.

# Vegetables

Demand for vegetables has been rapidly growing be-

cause of improvements in the standard of living of the local population and the needs of the army. At present large quantities of vegetables are imported during the off season from outside the State to meet this demand. There are besides alternating period of scarcity and relative abundance in the temperate and subtropical regions of the State. A complementary development of vegetable pro-



A Kashmiri Town

duction in different climatic regions to meet the growing need of each other would be an added reason for large scale expansion of this sector. The temperate areas of the State, besides, enjoy the great climatic advantage of producing vegetable at a time when the rest of the country is badly in need of these.

The Jammu and Kashmir State is now poised for undertaking the production of more sophisticated vegetables like mushrooms of various kinds and asparagus, etc., which have almost unlimited market. Along with increased production of these vegetables their marketing needs to be organised on a sound footing so that the present large fluctuations in demand and prices are eliminated.

#### **Forests**

Forests are the most important renewable resource of the State. Of a total area of 20,983,85 sq. mts. under the forests, the valley has an area of 8,967.10 sq. kms. under forests. The main reason for such a large forest area being un-commercial is the lack of proper communications. The prescribed annual yield of timber from the commercial forests it is 337.5 lakh cft., but the annual extraction (1970-71) is in the neighbourhood of 149 lakh cft. There is, as such, a large gap between the prescribed yield and the level of extraction. Even the level of prescribed yeild can improve, if the improved techniques of extraction are applied to forest operations. In the Valley of Kashmir the forest area, district-wise, forest and geographical area, is given in Table 8.1.

TABLE 8.1

District	Geographical Area	Forest area Covered by Working Plans	%age of col. 5 to 4
1. Srinagar	2228.00	380.00	17.05
2. Budgam	1371.00	481.00	35.08
3. Anantnag	3948.00	2197.00	55.15
4. Pulwama	1398.00	729.00	52.15
5. Baramulla	4588.00	2677.00	58.34
6. Kupwara	2379.00	1651.00	69.39
Total Kashm	ir15,948.00	8115.00	50.88

The above would show that about 50 per cent of the area in the valley comprises of commercial forests. However, this forest area is decreasing every year due to heavy pressure of deforestation, illegal tree felling and encroachments.

In the State total net area irrigated is about 2,86 lakh hectares which works out to about 42% of the total area sown. The source of irrigation is mostly the canals. These canals provide a little over 86%. Almost all important canals have been taken over. This will improve the maintenance of these khuls and stabilize the irrigation potential.

The present system of irrigation through canals used to be considered dependable till the recent droughts in the valley highlighted the need for supplementing khuls irrigated by the tubewells, dug wells, and storage etc.

Moreover, in order to balance irrigation potential in the various basins in the valley all irrigations sources will be put in a command gride. This will be done with a view to utilise fully, the irrigation potential existing in this region.

In view of the power generation programmes for the next 10-15 years, it is hoped that adequate quantities of cheap power will become available for fit irrigation.

The net area irrigated in the State is as under:

1. Canals : 7.16 lakh acres

2. Wells : 0.06 lakh acres

3. Tanks : 0.01 lakh acres

4. Other : 0.22 lakh acres

#### **INDUSTRIES**

The region lacks in manufacturing industries and large scale factories. This is the main cause of unemployment, under-employment and slow economic growth. Proportion of income from this sector to the total State income is about 19% but bulk of this is contributed by cottage and village industries and handicrafts and the organised industries contribute only about 2% of the total State income. At present the rate of growth in the industrial sector is very low. According to State income estimates, the annual growth rate in the income generated in the industrial sector between 1966-67 and 1970-71 has been less than 2%. In the Capital public sechan thene exist two industries, i.e., H.M.T. Watch factory, and Indian Telephone Industry, but there are only assembling factories.

These are not manufacturing industries. During the last 50 years no large scale industry has been established in Kashmir, while all patronage has been extended to the Jammu region.

## Handicrafts

Handicrafts of Kashmir are not only famous throughout the world but have contributed to foreign exchange earnings. More than 78 thousand persons are engaged in the manufacture of handicrafts and the total value of goods produced annually is Rs. 6 crore. The production in this sector can be increased manifold if the artisans are assured of the supply of quality raw material, finance for production and above all a market with little dependence on the middleman. The Handicrafts (Exports and Sales) Corporation is playing a very important role in promoting this objective. The training of handicraft workers, whose numbers are dwindling due to a number of reasons including low economic returns and low social ranking of the artisans, is to be organised on a larger scale.

Household Industry is the next important source of livelihood of the people as it accounts for 5.6% of the total working force. Anantnag leads in household industry with 6.8% of its working force followed by Srinagar district with 6.4% of the total working force. In the field of industry, Baramulla is the least developed district in Kashmir with only 3.8% of its working force engaged in Household Industry. In the district of Anantnag, Gabbah Industry, wood carving, embroidery and small processing units offer employment to a substantial

number of people. In the district of Srinagar, Shawl-making, embroidery, Namdha-making and other famous handicrafts such as papier-machie, willow-work, wood work, wood carving handloom silk and so on offer employment to a large number of people. Besides, there are smaller units engaged in the processing of food, textile-weaving engineering-based units, making of utensils, etc., which offer employment to a significant number of people. In the rural areas about 33 per cent of the artisans are weavers, 13% carpenters and about 10% are cobblers, blacksmiths, potters and oilmen are 8% each. However, papier-mache, embroidery and wood carving are mainly concentrated in the city of Srinagar and employ about 5000 and 1500 workers each.

The District of Baramulla, Kupawara, Anantnag and Pulwama which are predominently rural and agricultural are least developed in the field of manufacturing industry. Just one per cent or so of the total working force of these two districts is engaged in manufacturing as against 8.3% in the case of Srinagar district. Moreover, in the two district of Anantnag and Baramulla, manufacturing activity is confined to only two towns in each district, namely Baramulla, Sopore, Pampore and Anantag. Over the length and breadth of these two districts which flank the city of Srinagar in the east and west, one does not come across any industrial activity in the true sense of the term. Even in the Srinagar district, industries are concentrated in the city and its suburbs and are not diffused over the rural areas of the district. However, the city of Srinagar cannot be described as an industrial city.

In trade and commerce, transport and services, there is a sharp contrast between the Srinagar district and other districts. Whereas, 26 per cent of the total working force in the district of Srinagar is employed in trade, transport and particularly in services only 7 to 8 per cent of the total working force in the Anantnag and Baramulla district are employed in these more profitable occupations. It is a sad commentary that there has been no significant change in the economic structure of Kashmir over the last sixty years. The rural agrarian complexion of Kashmir's economy is its most dominant feature today as it was at the beginning of this century. The only noticeable development over the years since 1947 is that today a much larger number of people are dependent on Government service. The other sectors that have really expanded are Transport and trade and commerce. But expansion in these fields is of a recent origin. But on the whole there has been no structural change in the economy of since the beginning of this century. The people are, on the whole poor as they were in the past. Some effects are made to improve their economic condition. Effects are made to attract more tourists to the Kashmir Valley several measures have been taken by the central as well as the State Government to promite export trade in Carpets, namdhas, papier-mache and wood carving products. A net-work of Emporia for the sale of handicraft goods of Kashmir were set up in prominent cities and important places within the country. Production Centres of different crafts in which the State Government employed the artisans and manufacturers of different crafts

have been established and attached to the central emporium. Industrial Cooperatives in papier mache, wood carving, embroidery, numdhas were also organised to eliminate the middlemen and to improve the living standard of the workers. A large size Joinery Mill has been installed at a short distance from the city for conversion of logs into slippers which are now being exported to Pathankot by trucks. A big industrial estate has been established in the outskirts of the city to relieve the difficulty experienced by manufacturing establishments on account of accommmodation. Several facilities like the supply of rawmaterial and of machinery on hire purchase basis were also made available. Large sums of money are distributed in the form of industrial loans from were to wear at nominal interest.

An important factor which has by far contributed to improve the economy is the expansion of the administrative organisations of the State Government. With the opening of new schools, medical institutions and implementation of developmental projects, several thousand people have been absorbed in Government service.

### ACCOMMODATION

The dewellings in the valley are congested and crowded. Through a mixed variety of dwellings are found in kashmir, however, the old and the traditional types are the most common and familiar to the eye. The typical dwelling in a village is a two or three storeyed structure made of wood and unburnt bricks and a thatched roo. In the city of Srinagar and in the principal towns,

houses madeof burnt bricks and wood and roofed with corrugated iron sheets are the common type of dwellings. Dimensions of houses vary with the variations in the income of the house-owners. But a Kashmiri is very fond of a good dwelling and he takes great pains as well as pride in constructing a suitable dwelling within his limited income. A man may be a millionaire but without a dwelling he is considered a pauper in Kashmir. A dwelling is a bare necessity as well as a sign of social distinction and an index of the economic progress of a person.

Through the dimensions, etc., of a dwelling depend and vary according to the income of their owners yet the Kashmiris, follow a set pattern and such a pattern is quite uniform within the valley. However, it is altogether different from dwellings of the Jannu province and Ladakh as well as different from those found in most other states in the country. Generally, two or three storeyed houses with two windows on each side of the main enterance are constructed. The roof is traingular in shape and is built on tresses to facilitiate snow-clearance. There are at least two rooms in each storey of the house, the rooms in the ground storey are used during winter and these on the upper storey during summer. A room on the ground storey is called Vout the room on the upper storey Kani and a room in the middle storey is called a Koth in Kashmiri language. Differences in wealth are exhibited in the dimensions, in the quality of materials used and in the finer details of constructions and details of constructions and decoration of dwellings but generally not in their set pattern which the climate of the valley has much to do.

The electric fittings and tap water facilities are available to most dwellings in the city of Srinagar and in the principal towns of Anantang, Baramulla, Sopore etc. They are also available in some notable villages where the Government has supplied electricity or provided tapwater facilities. But the number of such villages in small. Sanitary fittings are still a luxury as these cannot to afforded by the people. However sanitary fitting are being installed in the new and the modern type of dwellings in the suburban areas of Srinagar and in the housing colonies of Anantnag, Sopore and Baramulla Private latrines are not so common particularly in the villages, where the people case themselves in the open

fields. In Srinagar and in the towns, many people do maintain their private latrines in close proximity to their dwellings. But the majority of the people who are poor and cannot maintain private laterines made use of the Public Latrines.

In Kashmir, people generally prefer to house their cattle within their own dwellings in a room reserved for the purpose. Such a room is called Gan. This practice is common and is quite obviously followed in order to protect the cattle from severe cold during the long winger season. However, these farmers who possess larger number of cattle construct separate cow and cattle sheds for the purpose. The 1971 census has recorded the existence of a fairly large number of cattle sheds in the rural areas.



Nishant Garden

Generally speaking, Kashmiris do not make use of furniture like chairs tables and cots. They sit, sleep and dine on the floor which is covered with mats in the case of poor people and with dharis, gabhas jute carpets of even superior carpets in the case of rich people. For heating of individuals during winter a *Kangri* or a fire pot, containing burning charcoal is used *Phiran* which is a long gown or over-dress is worn during winter by almost every Kashmiri at his home. Both these articles are dear to a Kashmiri are indispensable.

It should be borne in mind that a significant number of people in Kashmir, known as *Hanjis* live in boats which serve them not only by as their dwellings but as business establishments as well. These boatmen dewll in their boats which owing to the still waters of Jhelum and the Dal Lake are generally flat bottomed. These boats are specially designed for dwelling purposes and re either one or two storyed house-boats, like houses, they too have traingular roofs built on tresses.

# Standard of Living

The lot of Kashmiris was the worst of its kind during the Dogra rule (1847-1947). They were growning under autocratic rule and had been suffering the most ruthless political subjugation and supression for centuries in the past. They had been aptly described as "the tillers of land, the hewers of wood and drawers of water." The actual cultivator of land had no security of tenure and the rent he paid to his landlord was exhorbitant and unjust. Moreover, he had to shoulder a heavy burder of debt of the

moneylender and for the payment of the munting debt he had to toil in the plains of the sub-continent during winter and return to his home during summer in order to toil again for the benefit of his landlord. After 1947 the chaine of political subjugation and economic serfdom were broken by the State Government one by one. Since then, socio-economic reforms and the Fiver Year Plans of economic development have ushered in a new era of progress and prosperity for the people. The standard of living of the people has gone up, their per capita income has risen a little, literacy has increased, substantially and household industries and handicrafts have developed. There has been considerable improvement in the medical facilities, in health, in sanitation, in drinking water facilities and in the field of communication. As a matter of fact, people are now better fed, better clad, and better housed than they were before 1947. The consumption of fruits and vegetables, of meat and eggs, the per capita intake of food, cloth and other articles of consumption has increased, starvation is a thing of the past. The State Government is spending millions of rupees in order to relieve the misery of the people and ameilorate their conditions. However, Kashmir is still the most backward and poorest State in India with the lowest per capita incom in the country. In 1969, the per capita income in Jammu and Kashmir was only Rs. 296 (at constant prices) as against Rs. 543.3 (at current prices) for India as a whole. It has gone up to Rs. 309 in 1974. The level of literacy is even now much below the All India level, the per capita consumption of electricity is also the lowest in India

and the average earnings of an agricultural or an industrial worker are, also the lowest in the country. In spite of considerable improvements in the field of agriculture the valley is still faced with a food shortage and the Government has to spend vast sums of money in subsidising the costly imports of foodgrains which are rationed out to people in the urban and the semi-urban areas of the Valley Industrially, Kashmir is the most backward and underdeveloped State in the country, though the government has been doing a lot for the development of the small scale and cottage industries. Means of communication and transport are inadequate, power supply in unsatisfactory and these are the biggest hurdles in the way of economic development.

Foodgrain prices are by far the singlemost important factor affecting the price level in Kashmir. This is because the major part of the income of the people is spent on the purchase of foodgrains. As such, the policy of the government with regard to the procurement of foodgrains had always had an important influence on the price-level and costof-living in general. Prior to the year 1953, the government followed a policy of compulsory procurement foodgrains which was coupled with a simultaneous ban on the inter-district movement of the same. Every cultivator was bound to supply to the government a certain proporation of the produce at rates fixed by the government. This policy was sound in principle as it was geared to the need by making the state self-sufficient in foodgrains. In 1953 the compulsory procurement policy was replaced by the acquisition of surplus stocks by the government through Cooperative Department. However, it was made optional for the cultivator whether to sell his produce to the co-operative or to dispose it off in the open market. This measure could not, however, bring down the prices of foodgrains.

Statistics relating to the cost of living for the Industrial workers is collected by the Labour Bureau, Simla. The figures collected by indicate the general trend in prices. According to these figures food prices increased at an average of 6% a year between 1960, and 1969. The prices of oils and fats, of meat, fish and eggs having gone up by as much as 128 per cent during this period. The consumer prices index, in general, had gone by up 57 per cent between 1960-69. Basing 1960 price index at 100, it has risen to 238 in 1975. This shows that the price are rising from year to year.

After 1947, there has been a considerable expansion in employment in the Public Sector. This spectacular increase in Public Services was caused by employment oriented schemes in the Five Year Plans since 1950. During the last 25 years there has been great expansion in Government Services particularly in the field of education, public health. Agriculture Community Development and National Extension Service Schemes, construction, etc., as a result, of which the volume of employment has greatly increased. For example between 1968 and 1970 for which figures are available the number of State Government Employees increased from 38,927 in 1968 to 42,194 the number of Central Government employees increased from 3129 in 1968 to 4620 and the number of employees in the service of local bodies from 976 in 1968 to 2507 in 1970.

Roughly less than 50% of the educated employed apply for registration with the Employment Exchanges. As such, the Live Registeres as maintained by these Exchanges do not give us a correct idea of the extent of un-employment in the State. This is particularly true of the rural districts of Anantnag and Baramulla. For example at the end 1960 there were 2070 employment seekers on the live registers of Employment Exchanges, whereas, their number had gone up to 2636 in December, 1969 and 5614 in December 1970. The number of female employment seekers went up from 77 in 1960 to 204 in 1970. The real problem of unemployment in the State is that of educated unemployment. With the increase in facilities for education, poor industrial base and lack of avenues of employment in other sectors the pressure of generating and providing employment by the public sector is mounting and the problem has been a cause of serious concern to the State Government because of social tensions created by it. According to a rough survey conducted in 1970 there were over 15,000 matriculates and graduates unemployed in the State. With the entry of four to five thousand educated persons in the employment market every year, the number is increasing too fast. In the year 1975, the employment exchange, showed the strangth of 33,000 persons as unemployed, registered candidats in the live Ragister.

#### Education

Even though the expansion of education has been very rapid in the State during past years, the State is still among the most backward regions in the country. The literacy according to 1971 population census, is only 18.58% against the All India Level of 29.4%. In order to reach national level, therefore, an extensive programme for the education of the adults requires to be attempted. The literary level in the District of Srinagar nots 22.70 per cent in the year 1971, while it did not exceed 14.98 per cent in other districts in the valley.

### Economy

Jammu and Kashmir State is one of the poorest states in the country. Its per capita income is amongst the lowest. According to tentative estimates, the per capita income in the State during 1974 at 1961 prices was Rs. 309.53 against the All India figures of Rs. 347. Per capita income in most of the neighbouring States is, by and large, higher than the per capita income in the State:

The approach during the 5th year Plan was to achieve an annual growth rate of about 7 to 8% so as to enable the State economy catch up with National level as early as possible. Allowing for an annual increase of about 2.6% per annum in the population, the per capita incomes, therefore, expected to increase by an annual rate of about 5%.

Sizeable unemployment especially among the educated and wide-spread under-employed among all are the two serious problems.

According to 1971 census, the work participation rate is 29.7% in the State, 52.5% in case of males and 3.9% in case of females. This gives a total population of 13.7 lakhs workers in the State. Of these about 8.30 lakhs are cultivators and landless agricultural labourers. Calculating on the basis of 2.6% annual growth of population the increase in the working force connected with agriculture alone will be of the order of 25 thousand per year if only the present level of employment is to be maintained. There are of course, no fixed norms as to how much existing level of employment is considered. Again, the marginal productivity of labour, especially in the agriculture sector, is very low. This is because of the fact that the sector suffers from acute under-employment. According to a very rough estimate about 3.73 lakh workers in this sector are under-employed. With the growth in population the number of under-employment will grow at a much faster rate. In order to provide gainful jobs to these increasing numbers, a diversification in the economy shall have to be brought about.

According to another estimate, about 15 thousand educated persons, matric and aboves, 9 thousand in the rural areas and about 6 thousand in the urban areas were un-employed during 1970. This number did increased to 33 thousand in 1975. The magnitude to the problem will not, however, change because 3 to 4 thousand additional persons enter employment market every year.

# Standard of Health

On the whole, the general standard of health of the people is very poor. It

is improving at a satisfactory speed. Low standard is due to poor diet which consists of rice, some vegetables and occasional protiens. The diet lacks in protiens and vitamins, which gives rise to the defeciency diseases particularly among the women.

Some marriages in urban areas take place beyond the age of 18 but in rural areas marriage below the age of 14 is still common. The repeated pregnancies badly affect the children and mothers. Before 1947, the region witnessed many epidemics, particularly cholera and small-pox, medical facilities and establishment of more and more health centres and medical institutions, the epidemics have been effectively controlled and this has, among other reasons, contributed to larger growth of population.

#### Common Diseases

- 1. Tuberculosis.
- 2. Worms.
- 3. Goator-entrities.
- 4. Typhoid and other water borne diseases.

It is not possible to give the number of seizures an deaths because name of these diseases are notifiable. Moreover, most of these diseases are being treated by general practitioners. As far tuberculosis is concerned the TB registration can indicate only those who were registered at particular centre. Water borne diseases are common in poorer localities and mainly in towns. Tuberculosis is uniformly distributed all over the valley. Various measures to protect the health of the people have been taken both in urban and rural areas. The State



Dal Lake



Hazratbal

Government have launched during the decade an extensive compaign to remove congestion in the densely populated urban areas and have built new colonies for the rehabilitation of the people thus displaced. The roads have been widened and healthy drinking water made available in all urban and most of the rural localities. The Panchayats have also been at great pains to implement schemes of sanitation and to protect the people against on slaughts of diseases.

## Public Health and Family Planning

The State is in better position than the rest of the country in respect of doctor-population, bed-population and per capita expenditure. Nevertheless the number of centre and sub-centres will have to be increased due to the difficult topography. There are also backward and nomadic groups of population like Gujjars, Bakarwals and Gaddies for whom mobile units have be provided. The existing centres and sub-centres lack many essential requirements such as equipment, building and residential accommodation in the interior areas. The Census Report of the State for 1941 shows that there were in all 4 hospitals and 5 dispensaries to cater 4,95,987 persons then inhabiting the Srinagar district. The hospitals were headquartered in Srinagar city and Badamibagh Contonment. By 1975 there has been an appreciable increase in the number of these institutions, functioning in the various parts of the valley as detailed below:

Hospitals	15
Health Centres	160

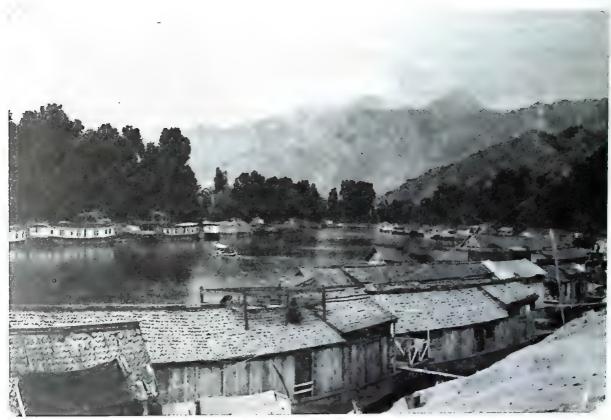
Maternity & Child	
Welfare Centre	1
Molila Units	5
Allopathic Dispensaries	158
Ayurvedic Dispensaries	2
Unani Dispensaries	180
Leper Hospital	1.

The decennial growth rate of population in the State between 1961 and 1971 has been 29.7% against the national figure of 24.0%. In some of the districts in the State the growth rate has been much higher.

Together with the expanded Family Planning Programme, care will be taken of pregnant mothers and pre-school children by providing nutritional aids, and education. At present some nutritional aids are available to pre-school children and pregnant mothers in marginal areas only.

# Drinking Water

Since ancient times, Kashmiris have been using the water of its springs, streams, rivers, lakes for personal consumption. In cities and towns protected drinking water has been made available. However, the position in the rural areas is dismal in 1961, and of 7,000 villages in the State, only 3,000 villages had been provided with protected drinking water. Protected drinking water has been made available in all urban areas but supply is inadequate to meet the demand of the growing population. In Srinagar city, 19,000 water pipe connections consisting of 17,000 installed in residential houses and 2,000 public stand



Jhelum River

posts, had been set up up to 1961. The boat population which according to the Census of 1961, stands at 15,673 makes use of river and lake water for all purpose except for personal consumption. The city is being supplied 6.2 million gallons of water on an average per day.

Housing Development

In the context of urban development, the more immediate task is to provide minimum housing facilities to the growing population of the principal cities of the State. The cost of housing sities within the two cities has been going up at sharp rates and the lower middle classes and poorer sections of the population are finding it extremely difficult to own housing sites. There is also a good deal of speculation in the sale and purchase of housing sites. In order to

make land available for housing construction within cities and towns, it is necessary to relate the development of new housing colonies to the establishment of satelite townships.

At present land values and the development costs of housing sites is out of reach of the poorer sections of the population. It is essential to provide housing sites to the poorer sections at reasonable costs.

#### **Tourism**

The valley has been a famous tourist resort since ancient times. It is necessary to provide integrated growth benefits of this industry require to be shared in various areas rather than being limited to the traditional places like Srinagar, Pahalgam and Gulmarg. The

shift in the field will be the recognition of the fact that tourism is not an end in itself. Emphasis is to be placed on the development of infrastructure rather than special facilities for tourists alone or providing subsidies in one from or the other. In 1966, the total number of visitors to the Valley of Kashmir was 119276. It has reached 184790 in the 1975. However there is need to take various measures for the development of the Tourist industry to the State.

## Social Changes

Since 1947, the social life in Kashmir has been changing rapidly. All these developments have brought about a significant change in the structure of society. The gulf between desperate social groups which fitted into the inherited social stratification, has now been mini-

mised. Formerly, power was the monopoly of the aristocrats, Jagirdars, official classes and between them and falling occurred most infrequently and with difficulty. The occupational role a person performed was a function of family origin. The impact of the economic changes, enormous levelling process is in operation, castism has lost its original rigidness and joint family system has been eroded significantly. Education is more equally distributed and this has increased the number of channels for movement between social classes in both directions. Avenues of employment are varied and are open to all. As a consequence social rigidities weakened. There is today greater social mix between urban and rural societies than at any time in the past.



Konsarnag Lake

Despite the multi-dimensional socioeconomic changes that have occurred in the State, the gains of the developmental activities have not uniformly been distributed among the different regions. Due to political corruption a new class of exploiters has come into existence. This class has succeeded, in monopolising transport trade forest and industry. Having altained wealth with illegal means, they have became owners of workshops, business establishments, fruit gardens, hotels and shops. The middle classes have tried to create a monopoly in education, so as to get opportunities of Government service. There is a competition to become an engineer or a doctor free education facilities in the State has resulted in the unemployment of educated persons.

# Industries and Manufacturers

Kashmir possesses substantial resources in men and material which if tapped and mobilised by judicious planning will surely result in the development of small scale industries. The Valley is rich in important minerals, it has a rich forest wealth, a well developed horticulture and sericulture. Its meadous and pastures are suitable for sheep breeding and animal husbandry. The potential for generating hydro-electric power is also very great. The Kashmir people are famous for proverbial skill and craftsmanship. Given suitable guidance and necessary facilities the deft hands of a Kashmiri worker can easily produce arts and crafts sophisticated goods and percision tools and instruments. The valley is renowned for it natural beauty and tourist industry which supports a large number of tour-

ist based industries. Kashmir is famous for its handicrafts, such as silk fabrics, papier-machie, wood carving embroidery, shawls and carpets. It has the capacity to built up formidable garment factories, for it has all the raw material needed to run these factories. Due to abundance of fruits it is possible to have Juice factories, as well as mineral water factories Kashmir can acquire monopoly of wool industries also. But there are many hurdles and difficulties in the way of its development. The first and foremost disadvantage is on account of prohibitive transport-costs both while importing raw materials and when marketing finished goods. Therefore, resource-based industries which manufacture commodities with greater value or require a greater degree of artistic or technical skill stand better chances of flourish. Hence a change over from the traditional artistic skills to the modern technical skills so as to produce modern articles of consumption like radio and television sets, watches and electronic equipment has become necessary. Unfortunatly, during the last 50 years only one H.M.T. watch factory and one telephone factory has been set up on the valley. There is great scope for developing a large number of resource based industries which can confidently look to markets both in India and abroad. The Kashmiris do possess skill to produce goods of sophisticated tools and instruments. The main difficulty is that raw material is to be imported from outside and it entails heavy cost. But there are equally great prospects for demand oriented modern type of small scale industries. These industries can utilise raw materials which may be mainly imported

from other parts of the country. It is necessary to concentrate on the manufacture of those goods, for which raw material is available in the valley. It is possible to have ornament and gem-stone industry in Kashmir. Ornamental silverware can be produced in the valley.

#### Sericulture

Sericulture is a treditional industry of Kashmir and has a tremendous potential to improve the economic conditions of the rural population. There are 34 standard silk factories, in the valley which provides direct employment to several thousand persons besides thousands of families and silkworm rearers who practise sericulture as a subsidiary occupation. This is the major State in the country which produces silk comparable in its qualities to that of the imported silk. No doubt the production of raw silk in India has increased from 690.5. M. tons in 1938 to 2,229 M. tons in 1971 but it continues to be an importer of raw silk to meet the demand of the export needs of fabrics. This is so because out of 2,229 M. tons of raw silk produced in India, the univoltine silk production is only about 50 tons, the remaining being multivoltive silk, which is not acceptable in the international market. In Kashmir the sericulture Industry was organised as a public enterprise and as a monopoly of the State Government in 1892. The Industry was taken over by the Jammu and Kashmir Industries Ltd., in October 1963.

For purposes of management and efficient working, the sericulture Department is, at present, divided into two wings, viz., the Commercial Wing and

the Development Wing. The Commercial Wing consists of three steam filatures, cocoon sorting silk stores, testing, purchase of cocoons and sale of silk etc.

The climate and other natural factors make the valley an ideal place for mulberry-culture. Mulberry trees, particularly the white variety are widely grown in Kashmir. The Government undertakes the plantation of these trees and extends full protection for their preservation. The government has set up a Mulbery Basic Seed Farm at Mirgund on a large tract of land. The sericulture department supplies silk-worm eggs to the farmers free of cost but now it charges a nominal prices of Rs.6 per once. The price is collected when the farmers sell the cocoons to the department. The rearers are also provided with various facilities such as technical knowhow, etc. The Mirgund Basic Seed Station has helped to increase and improve its quality.

The goods produced by the Sericulture Department may be divided into three broad categories:

- 1. Raw Silk,
- 2. Silk Waste,
- 3. By-Products.

Silk industry is one of the biggest industries of Kahmir sector.

# Government Silk Weaving Factory Rajbagh

The Rajbagh Silk Weaving Factory was established in 1939. Prior to the establishment of this factory, silk was carried on private looms. Initially the fac-

tory was set up with 33 looms and 200 spindles. In 1954, the number of spindles was increased to 7,000 and the number of looms at 126.

The industry with a capacity of 3.5 lakhs metre is one of the biggest in the world, its annual out turn of silk in 1970-71 was about 2.75 lakh metres. It offers employment to nearly 600 workers.

# Government Handloom Silk Weaving Factory Rambagh, Srinagar

After the closure of the Matka Industry, the Government Handloom Silk Weaving Factory was set up in 1951. In 1951, the factory had 63 looms employing 100 workers. The number of looms has since been increased to 11684. The number of workers stand, at 156. The factory has a capacity of producting 1.2 lakh metres of tabby silk fabrics. The total capital investment in 1972-73 was Rs. 10.59 lakh. The factory procures raw-silk from Sericulture Department, Srinagar and other yards from Assam.

The factory was taken over by the Jammu and Kashmir Industries Ltd. in 1963. It is a public enterprise being managed by a Unit Manager who works under the overall supervision of a Board of Directors of Jammu and Kashmir Industries Ltd.

# Government Spinning Mills Nowshera Srinagar

In order to overcome the difficulties of the Shawl Industry arising from the fall of Tibet in 1959, the Government Spinning Mills was set up at Nowshebra, Srinagar in 1961. A 1200 spindle worsted spinning plant was imported from Japan and this was capable to pro-

duce 3,600 kgs. of yarn annually.

As this plant could not meet the requirements of the Shawl Industry the Central Licencing Committees of the Government of India sanctioned the expansion programme which will enabled it to increase spindleage 6000 by the end of the Five Year Plan.

Government Spinning Mill is a worsted spining mill and its rawmaterial consists of Marine wool which is spun into the raffal yarn in the factory and then used for the shawl manufacture. As the marine wool is imported from Australia and U.K. the tight foreign exchange position of the country does not allow to import more than 20% of the wool requirements of the mill with the result that 80% of the mill capacity remaining unutilised.

Another problem which affects the working of the factory is the insufficient power supply. The factory on average needs 400 to 440 K.V.of power but the actual supply varies between 290 and 350 only.

The consumption of raw material has gone up from 11,295 kgs. in 1961-62 to 25,330 kgs. in 1965-66 and to 84,006 kgs. in 1971-72. The factory used 244000 units of power in 1961-62,547000 units in 1965-66 and 1391000 units in 1971-72.

In 1970-71, the factory employed 110 labourers of 51 were skilled and semi-skilled and 59 were unskilled.

# Carpet Industry

Of all Kashmir's crafts, that most wellknown is high quality carpet-weaving. Made from wool or silk, these are highly prized for their Persian motifs and colour, and the art of their weave. Brilliant rugs made of pounded felt, called namdhas, with plainstitch embroidery in large motifs, rank popular, though are infinitely less superior than the Kashmiri carpet. The growth of machine made carpets and the competition from cheaper carpets from Mirzapur and Amritsar in particular, have adversely affected the industry.

Carpet Wéaving in Kashmir

The carpet industry is localised in the Srinagar city due to the momentum of an early start, state patronage in earlier times, the availability of skilled labour, the persence of visitors and also the availability of many other facilities such as transport, banks, trade, agencies etc.

Imported wool cotton, silk, jute yarn and dyes constitute the main raw materials of the industry. Formerly, wool was

imported from Tibet but now it is obtained from Australia. For ordinary carpets cotton yarn is used for wefts and wasfps, the wool being used for piles only but in the case of superior carpets, wool or silk yarn is used for their manufacture. Jute yarn is used for the manufacture of cheaper carpets. Previously vegetable dyes were used but now they have been replaced by chemical dyes.

Fixed Rollers, weaving horizontal looms, iron chains, iron rods, two wooden vertical posts into which the horizontal looms fit and revolve and a pair of horizontal poles are the main appliences used in the manufacture of carpets. The other implements used are one hand common used compressing the pile, a pile measurer, a pair of scissors wayers knife and dyes etc.

The Weaving of carpets involves intricate processes of

production. Besides warps and wefts a pile is produced with soft texture. When the loom is set up and the warps and wefts are ready, the master workman also called the Talim Writer, sits side by side with his other workers and gives the Talim or instructions about the use of different threads so as to produce a different combination of colours. The quality of a carpet depends upon the number of knots per swuare inch. A standard loom is nine feet wide, five workers work on it and on average it can produce 100 sq. feet per month of standard quality of carpets with 63 knots per square inch.

The important designs of carpets produced in Kashmir are:

- 1. Highly artistic, classical Persian designs.
- Kashmiri designs depicting beautiful sceneries of Kashmir.
- Chand-Chautai designs in which the background of the carpet is plain but the centre and the corners are located.
- 4. Western designs in which geometrical figures with harmonishing colours give the carpet its attention and lustre.
- Special designs containing maps and photographs and scenes.

The carpet industry in Kashmir is both a factory type industry as well as a cottage industry. The carpet factories are highly organised, they use superior kind of raw-material and produce high class

carpets for an export market. On the other hand, the cottage workers produce inferior carpets with inferior raw-matrial and its market is local. Carpets worth Rs. one crore are produced annually in Kashmir of which 90% are produced in the factories and the rest in the household industries. About 40% of total output is exported to contries like U.S.S.A., U.K. and Australia.

#### Small Scale Industries

According to 1971 Census, there were 9,141 unregistered workshops in Kashmir employing 19,304 workers as against 237 registered factories employing 11,393 workers. There were 12,329 units in the household industry Sector providing employment to 19,840 workers. According to 1961 census, there were 17,967 factories, workshops, etc., in the three districts of Anantnag, Srinagar and Baramulla of with as many as 13,367 units or 75.6% were in the Rural areas and only 4,600 units in the urban areas. The small scale industries in the State as a whole made a contribution of about 26% both to the output and employment in the Industrial sector, the household sector accounting for as much as 60 to 63% respectively. The most outstanding feature of the Industrial sector is that the household and the small scale industries predominate making the largest contribution to the output and employment in this sector. On the whole, factory type establishments are conspicious by their absence in Kashmir. The few that have been set up in the public sector are mainly concentrated in and around Srinagar. The rural industrial establishments account for 87% in Anantnag and Baramulla districts and for 53% in the Srinagar district. The rural establishments are generally small units engaged in the production of food stuffs like water-mills and oil chains. In the Anantnag and Baramulla, district, the establishments engaged in the manufacturing, processing and serviving of foodstuffs account for 50% or more of the total number of such establishments in the rural sector and about one-third in the urban sector. For the Srinagar District these figures are 44% and 11% respectively. Textile manufacturing or processing units are the next important group of establishments and account for 30% of the total number of establishments in Srinagar and between 25% to 30% in the other two districts. Next in importance are the establishments engaged in the manufacturing, processing and servicing of basic metals and their products, (especially copper and alminium utensils) to 11% wood and wooden products, mainly railway sleepers, furniture, saw mills, wood carving etc., 5 to 15% leather and leather products, transport equipment and miscellaneous items.

## Wood Based Industries

Kashmir is rich in forest wealth. As such there are a large number of saw mills which are spread thoughout the valley. Most of the saw mills are situated at Srinagar. Those saw mills are most engaged in the manufacture of railway sleepers which are exported outside the State, fruit cases as are used for packing material for fresh and dry fruits, timber for building industry as well as furniture for private consumers and government offices. Since the supply of raw-material and the demand are

both available in great measure due to the impact of Five Year Plans, the saw mill industry has recently experienced great expansion. Besides the unregistered small band saws in the rural areas, there were 34 registered saw mills in the valley in 1966 of these the Ply Board Industries Ltd. Pampore was the biggest unit employing as many as 174 workers and using 750 HP. About 15 units were small employing ten or less than ten workers. However, it must be pointed out that the indiscriminate growth of saw mills perticularly at places which are in the vicinity of forests has, resulted in the denudation of forests in the valley. Among the wood-based industries, mention must be made of small units engaged in the manufacture of furniture and sports-goods. These units are located at Srinagar, Bijbehara, Awantipur and Anantnag.

# Industrial Arts and Crafts

Kashmir is renowned for her rich heritage of industrial arts and crafts. Some of these arts and crafts were first introduced into Kashmir by Sultan Zainul-Abidin. He invited craftsmen from Iran and Central Asia and got them settled in Kashmir permanently and offered them all facilities to train the local people in their crafts. Kashmirs learnt these arts and crafts so well that soon they surpassed even their original masters. Kashmiri craftsmen have won world-wide admiration for their perfect skill and superb craftsmanship. Centuries of rule and misrule have passed and yet many of these crafts have survived the ravages of time, and even today, Kashmir enjoys reputation in the world of arts and crafts.

Handicrafts occupy an important place in the economy of our State. The artistic skills of Kashmir have found expression in papier machie wood carvings, emboideries, carpets namdhas, chainstitch and gubbas, costume jewellery, leather embroidery and other such crafts. The production of crafts has had the distriction of having been able to offer something new all the time without sacrificing their traditional character.

## Papier Machie

Papier machie is one of the handicrafts which was introduced in the 15th century first in Kashmir with the help of exports imported by him from Samarqand. The craft is also known as *Kar-i-Kal-amdani* or pen case work, because in the initial stages it was usually used for ornamentation of pen cases and small boxes, generally used by feudal official dignitaries. But from the Mughal times it was extended to palanquins, ceilings, bed stands, door and windows. The chief form used being floral and folliage. It was only later that papier

machie came to be used on the numerous articles of household use. The basic form for decoration work is made from waste paper, waste cloth, rice starch and copper sulphate, which is ground together by handpounding method into pulp. It is then coated to a requisite thickness on wooden mould and dried. This basic form after drying is smoothened and glazed and finally ornamented with colourful floral and other decorative motifs. The colours used for painting were earlier made from stones and minerals which do not fade. Although this type of colour is now difficult to find, yet there is still a certain class of artisans who stick to this recipe for the manufacture of article in papier machie. Pure Gold and Silver leaves are also applied to the ground to increase the richness and long life of the colour scheme. A coat of locally made varnish with linseed oil is applied finally as a preservative against moisture etc. and this also gives a final finish and lustre to the article.

The craftsman while drawing designs on the articles does not keep any draw-



ing before bim. He draws the designs out of his imagination. The rich, varied exquistic floral designs include the chinar leaf, the Iris, the Persian rose, almound and cherry blossom, the tulip and the hyacinth, while bird forms are represented by the Kingfisher and the bulbul.

## Wood Carving

The art of wood carving appears to have been born out of the most intimate needs of the local man. The expression of this fact is readily available in the common use of wooden sandles in every Kashmiri home. Be it as it may, the fact remains that the wood carvings flourished during the time of Budhshah. Wood Carving work is a profound expression of flora and fauna in which Kashmir abounds and which have an abiding effect on the minds of the artists who reproduce these motifs with admirable precision, in various articles manufactured by them. The Kashmiri craftsmen, not content with their primitive expression, have efficiently carried it forward with technique and the successful inclusion in wood carving of the famous dragon from Chines Turkistan and latticed floral carving from Sassanid tradition are great achievements in the development of this craft. These influences exhibit a perfect assimilation and inclusion into the tradition of the indigenous form of ornamentation and to galaxy of local motifs, such as Chinar leaf, the grape bunch, the Iris foliage or the water reed. Curiously the motifs carved in wood carvings are mostly from foliage and very seldom one sees flowers.

The articles produced in this craft now include a vast range of utility and deco-

rative items from small bowls to bed steads, from cigarette cases and candle holders to cupboards and cabinets.

Walunt wood is the principal raw meterial employed in the production of wood carving articles. This wood is available at an elevation of 5,500 to 7,500 ft and is known for its interesting grain and pleasent tint. Previously naturally seasoned walnut wood was used in the manufacture of wood carving items, but now as the seasoning centre has been set up by the State Government, scientifically seasoned wood is being used in this industry. The carving is done by locally made iron tools of numerous shapes and sizes. The earved surface is smoothened by sand paper and Agate stone and finally given a finish by Wax polish.

# Shawls and Embroideries

The origin of this craft in Kashmir dates back to the time of Sultan Zainul-abidin whom the historians have called the Akbar of Kashmir. He is said to have introduced Turkistan weavers for their purpose. The shawls were of two types, one is known as Kanishawl and the other Amli work or needle embroidery. The technique of Kanishawl has parallels in Asia and Central Asia. According to this, the wefts of the patterned part of the fabric are inserted by means of wooden spools without the use of shuttle Weft threads alone from the pattern these do not run the full width of the cloth, being woven back and forth round the warp threads only where each particular colour is needed. In other respects, the Kashmir technique differs from tapestry weaving, the loom being

horizontal instead of verticle, and its operation more like brocading. Another important innovation introduced at the beginning of the nineteenth century was the Amli or needle worked shawl, which was ornamented entirely with the needle on the plain woven ground. The type of shawl with an entirely needlework pattern, however, was unknown in Kashmir before the nineteenth century. It was introduced at the instance of an Aremenium named Khawaja Yousf, who had been sent to Kashmir in 1803 as the agent of a constantinople trading firm. In Kashmir, the material traditionally used for shawl weaving was fleece derived from a Central Asian species of the mountain goat, Capra hircus. This was popularly known in the west either as Pashmina or Cashmere, from the old spelling of Kashmir. In addition to shawls of different sizes, this embroidery is being done on dress material scarves, etc., also. This craft industry employs the maximum number of craftsmen, the total number being nearly 1,00,000.

#### Numdhas

Numdha is a kind of felt-rug made from coarse wool or wool mixed with cotton in various proportions forming different grades and qualities of the felt-generally 'termed as 100% wool, 70% wool, 30% cotton, 50% wool, 50% cotton, 22% wool, 78% cotton, etc., indicating respective percentage of wool and cotton in the composition of the felt. Coarse wool or wool and cotton, as the case may be, is unspun and in original condition is spared evenly and by a picess rolled and pressed constantly till the

fibres intervine so as to form a felt. The felted Numdhas are made of different shapes and sizes. While there are round and oval numdhas the commonest shap is rectangular and the general standard sizes are '2-3', '4-6' and '6-9', four by six being the most popular. Generally the embroidery is done on white Numdhas, but occasionally dyed Numdhas also form the base. Lately patchwork Numdhas of applique pattern have also come up. The embroidery is done in woollen yarn and the motifs used are generally floral and occasionally geometrical.

Quality Control has been enforced by an Act by the State Government laying various specifications and standards, for quality of the Numdha felt and also for the qualities and quantities of yarn used. Exports and sale of Numdhas not conforming to the standards laid by the Numdha Quality Control Board is prohibited.

# Crewel Embroidery

Crewel embroidery is very commonly used for upholstery. It is a hook work embroidery done by the pointed hookwork, embroidery done by the pointed hook resembling more or less the crochet, leaving the chainstitch type. The embroidery in thick yarn is done on hand-woven cloth. The hook work embroidery is not of indigenous type but came to Kashmiri in the 13th century through the Damascus traders from Asia Minor. The art has taken firm roots in Kashmir and developed to the extent that it has in certain fields replaced the needle embroidery in garments and costumes.

Crewel embroidery material is in great demand in USA the United Kingdom and some of the European countries.

## Chainstitch Rugs and Gubbas

Chainstitch Rugs have recently become popular as comparatively inexpensive but equally durable substitutes for carpets which are normally out of reach of the average public. Generally worked on soft jutegunny thickly allover, so much so that the jute surface is completely covered, the embroidery is in superior woollen yarn and the design and patterning mainly on the lines of carpets. After washing with soap the rug is lined with closely-woven and stronger variety of jute gunny.

Another variety of rugs commonly known as Gubbas is worked on lod blankets, which are mended and dyed in a deep colour as black, deep chocolate or deep blue. In this case the whole base is not covered with embroidery but pattering is generally linear leaving the black background of the blanket as a visible base.

About 300 craftsmen employed in this industry produce goods to the tune of about United States \$15,000 out of which 85% are exported to the United kingdom and United States of America.

# Turquoise Jewellery

Kashmir, rich in the wealth of colourful precious and semi-precious stones, has provided a congenial atmosphere for the development of stonecraft also, but the use of rich and colourful turquoise blue stone in jewellery became popular for its native crudity and folk

character which go to make handicrafts what they are. In course of time demand for turquoise studded jewellery and ornaments increased constantly, more particularly from the European countries. Consequeltly fullfledged industry developed and a huge trade grew up-between Kashmir and the Central Asian region known as Kishapora, the latter place entirely catering to the needs of this industry so for as the supply of real turquoise stone was concerned. The industry got its biggest fillup during the Second World War as a result of demands from the American market, and the craft did not remain limited to jewellery alone but brought into its fold a multitude of decorative and functional item such as flower-vases, bowls, dishtrays, power sets etc.

# Electric Goods Industries

The climate of the valley and the calibre of her talanted and industrious workers justify the setting up of scientific and electronic goods industries such as the manufacture of television sets, transistor sets, loud speakers etc. The manufacture of such goods is justified on the ground of their being portable and highpriced goods and also requiring a clean and temperate climate such as the valley possesses. The Central Electronic Research Institute is already preparing a Project Report for this purpose. Recently the Indian Telephone Industries Ltd., has set up an ancillary unit at Srinagar to manufacture telephone equipment worth Rs. 25.00 lakh. A private firm has also been issued a letter of intent to manufacture 10,000 T.V. sets a year. The Hindustan Machine Tools Ltd., has set up a unit near Srinagar in order to manufacture up to three lakh wrist watches a year. This unit has been set up with a capital investment of Rs. six crores and an employment potential of 1500 workers. It has already gone into production.

# Canning and Fruit Processing

Side by side with expanding fruit trade, the State Government is taking measures to introduce fruit canning and fruit preservation units in different parts of the State. A community canning and fruit preservation centre has been established at Lalmandi, Srinagar where facilities for preservation of fruit on small scale are being provided to the fruit growers. A mobile comunity canning unit is also being organised soon for the purpose of imparting training to the orchardists in modern methods of fruit preservation. In the private sector, a few enterprising orchardists have taken the intiative and established fruit preservation and canning plants which have proved highly helpful in popularising processed fruit in different parts of the country as well as in some foreign countries.

There is used for setting up more large scale fruit preservation centres in the Kashmir.

# Cement Factory Wuyan

The first cement factory of Kashmir was set up in 1961 at Wuyan a small village 14 miles east of Srinagar. The factory is a public enterprise under the management of Jammu and Kashmir Minerals Ltd. Adquate deposits of limestone and clay of suitable quality are available at Wuvan and Khrew, that is

within a short distance from the factory site. At present the factory with a 60 tonnes daily requires 80 tonnes of limestone, 2.5 tonnes of gypsum, 12 tonnes of coal daily besides the requisite quality of clay and other materials. The gypsum for the factory is obtained from Buniyar, a place near Baramulla. There are at least 100 million tonnes of gypsum at this place. The requirements of coal are met from imports from Bihar and Kalakot. The cement produced at this factory conforms to the standards prescribed by the Indian Standard Institute.

#### Trade Centres

There are not any regulated markets in the valley. The Srinagar city is an important centre of trade, retail as well as wholesale, in the district and also in the State. Trading is confined chiefly to non-agricultural commonities. The city markets serve as feeders to the numerous small village bazars of the valley. According to the 1961 census Srinagar district had 8,078 working proprietors in wholesale and retail trade who formed about 8% of all persons at work other than cultivators. About 83% of such proprietors belonged to urban areas (Srinagar city mainly) and about 91% of them were retailers. A total number of 1,900 dealers were however registered with the Sale Tax Department as on 2nd July 1970. Another 1,615, dealers described as retail and exemption licence holders were also registered with that department.

In District Baramulla, trade and commerce is not well developed, except to some extent in forestry and horticulture. The towns of Baramulla and Sopore are the main teade centres districts which feed small rural shopkeepers who mainly deal in essential consumer commodities. Srinagar city also has a direct and sizeable affect on the trade and commerce of the district. According to 1961 census, there were 2852% working proprietors in wholesale and retail trade (2791 in retail and 61 in wholesale trade in the district constituting about 7% of the total persons at work, other than cultivation.

In the district of Anantnag trade and commerce is not well developed. A number of small shopkeepers serve the rural areas of the district dealing mainly in essential consumer comodities. As per 1961 census, there were 3518 and 421 working proprietors in retail and wholesale trade in the district respectively, representing mainly 8.2% of the workers other than cultivators, in the district. The working proprietors are those who own wholesale or retail teade establishments and are engaged in activities connected with the buying selling of goods.

The Warehousing Act has not been extended to the State yet. However, the Co-operative and Food Supplies Departments have their own godown. In view of dificit in foodgrains large quantities of foodgrains have to be imported every year to feed the urban population. Government also collects surplus of foodgrains from famers who sell them to co-operatives. The Department of Food and Supplies which handles imports as also local purchases had 26 godowns in Srinagar city with a capacity of 219 lakh quintals. So for as

cooperatives are concerned, they have limited number of godowns of their own provide farmers have to warehousing themselves by constructing wooden/structures called Kothas. Storage facilities for fruit are very inadequate. Fruit growers are facing acute marketing and storage problems. In the district Baramulla co-operative Department have a limited number of their own godowns. During March 1971, there were godowns scattered all over the district with a total capacity of about 11,950 quintals besides there are some godowns of Food and Supplies Department at convenient places. In Anantnag District the warehousing facilities are not well developed. The Government has its own godowns for storage of foodgrains at various convenient places. The cooperatives who have limited godowns used mainly for stocking fertilizers and essential consumer goods. Faremers have to provide for warehousing themselves. They share foodgrains in huge earthenware pots or wooden-structures, which being neither leak proof nor rat-proof result in considerable damage. Provision of warehousing facilities for quick perishable commodities like fruit is closely connected with its marketing problems and both are important unsolved problems which need immediate remedial measures.

# Cooperation in Trade

The cooperative mardeting societies are usually headquartered at tehsil/block level and on an average 17 agricultural credit societies in the State are affiliated to each primary marketing society. The marketing co-operatives mainly undertake procurement of foodgrains and dis-

tribution of fertilizers, seeds and other essential commodities like salt, sugar, kerosene oil etc. To a negligible extent these societies undertake marketing of agricultural produce, generally fruit and walnut, which the primary agricultural credit societies collect from their members. The marketing societies also undertake outright purchase of foodgrains (paddy and wheat) at the rates predetermined by the government the collected grains are delivered to the government, as government is the monopoly procurer of foodgrains. The marketing structure does not undertake marketting of agricultural produce (viz., maize, wheat and paddy) of their members to their best advantage. In district Srinagar there were seven marketing societies and their purchases and sales amounted to Rs. 31.8 lakh and Rs. 31.6 lakh respectively, their paid up capital was about Rs. 73 thousand and borrowings outstanding amounted to Rs. 3.4 lakh. In Anantnag district there were sixteen primary marketing societies with a total membership of 2028 representing 26% and 14% of the number and total membership respective of all such societies in the State. In the district of Baramulla, there are fourteen marketing societies with a total membership of 6.168 at the end of 1968-69. Paid-up capital, borrowings, deposits and working capital of these societies amounted to Rs. 2.30 lakh, Rs. 173.91 lakh, Rs. 9.23 lakh and Rs. 179.46 lakh respectively. All these societies are affiliated to Kashmir people's Co-operative Service Limited, Srinagar which works as the Apex marketing society for Kashmir Province. Value of agricultural products sold by these socities during the year 1968-69

amounted to Rs. 51.28 lakh and value of purchase and sales of consumer goods amounted to Rs. 70.26 lakh and Rs. 14.45 lakh respectively during the same year. Marketing problems of fruit growers is assuming considerable importance in view of the increase in fruit production.

There are 39 co-operative marketing societies in Kashmir, one at province level headquartered at Srinagar and 38 at primary level (block or tehsil).

# State Trading

In the past, Kashmiri got cheap rice to eat and whenever calamity be fell there, the all protecting king, relieved him of distress at any cost. Times changed, his life revived a forceful impact, they could no more think of an easy going life. In 1917-18 when conditions be came acute they was terribly shaken. He had to appeal to the Government for aid. He found himself at the mery of the Galladar and the assistance of the government became indispensable. These materalised into a practical institution of permanent relief and was named as State Goranaries in 1921. The purpose for which the department was created was to purchase paddy from the Zamindars for its sale to citizens of Srinagar at reasonable price lower than that prevalent in the market.

The department was initially established on planned scheme. A number of grainaries were constructed in city on scientific lines.

The Jammu and Kashmir State as a whole has always deficient in its requirements of foodgrain but till 1947. The

Government did not take upon itself any commitment to provide food to people except to those living in the city of Srinagar. Even this limited commitment was met by levying MUJW AZA at a fixed rate per land holding and at a price determined by the Government. Paddy thus collected was issued to the inhabitants of Srinagar city at a rate which covered the cost of procurement and the working charges of the Food Department.

This Initial system worked till the slump in food prices during nineteen thirties when hostility from the people saw the abandonment of this system as well as the closure of the Kashmir Valley Food Department. This was however, short lived as the World War II brought in its wake overall shortage of foodgrains in the country as also rise in the prices. The Mujawaza system in Srinagar was reactivized and the food control reshaped to face the problem.

The Mujwaza system with all its attendant evils of extortion continued in Kashmir and the system crated a very bad feeling amongst the agriculturist classes who were force to part with their produce at uneconomic prices, even if inadequate for their own use. The system had therefore, to be abolished in 1953-54 and Government had to take upon itself the obligation of providing adequate food to people on the prevailing diet standards and at rates within their paying capacity and subsidize the difference between the cost prices and the sale rates. This obligation has during the course of time been extended to towns and Muffasil areas reaching the peak figure of 18 lakhs people who were doled out rations in the Jammu and Kashmir region during year ending March 1967. The present strength of the rationed population the scale at which rations are issued in different areas of Kashmir Valley and the monthly commitment are as under:

Area	Population	Rice	Wheat Flour
Srinagar	4,50,000	51750 Qtls.	11250 Qtls.
Towns	1,60,000	12800	800
Outskirts	20,000	600	46,000
Muffasils	7,00,000	Nil	

For distribution of rations, sale centres are being opend throughout the valley according to the needs from time to time. In addition Fair Price Shops for sale of rice and atta at landed cost are opened during peak loan period in chronically deficit areas. The following number of sale depots and Fair Price Shops functioned during the last three years:

Year	Sale Centre	Fair Price Shops for Rice	Fair Price Shops for Atta
1968-69	134	Nil	Nil
1969-70	203	Nil	112
1970-71	213	30	23

During 1970-71, 8,340 Qtls of Atta were issued from Fair Price Shops and during 1970-71 todate 7,146 Qtls. Rice and 2000 Qtls. atta have been issued from such shops. The Food and Supplies Department was also dealing in sugar

and salt and for Kashmir Valley, we used to import annually about 1½lakh Qtls. Salt and about 60,000 Qtls. sugar for issue to the needed. Ever since the decontrol of sugar and free availability of salt we have given up State trading in these two commodities. The following quantities were imported on this account during the last three years:

Year	Sugar through Food and Supplies	Sugar through Coopera- tives	Salt through Food and Supplies
1968-69	31,865	Qtls30,000 Qt	ls 82,368 Qtls
1969-70	35,535	30,000	19,970
1970-71	30,587	30,000	Nil

The Food and Supplies Department is also arranging import of Kerosens Oil for meeting any deficiency of this commodity in the Kashmir Valley during winter due to any break down in road. Moreover hard coke is imported annually for supply to various Government Department, Police, etc., for use in stoves to relieve pressure on firewood consumption. During the last three years the following quantities of hard coke and Kerosene oil were imported on Government account:

Year	Hard Coke	Soft Coke	Kerosene Oil
1968-69	22,900 Qtls	48615 Qtls	4,00,716 Litres
1969-70	49,520 Qtls	Nil	2,82,583 Litres
1970-71	39,700 Qtls	Nil	1,82,335 Litres

The State is as a whole deficient in food and as such any shortfall in our

requirements is met by imports. Local procurement of paddy and weat is being done through the Co-operative and Revenue Agencies during the last three years the following stocks were procured in Kashmir Valley:

Υ	ear	Paddy	Wheat	Maize
19	968-69	4,68,750 Qtls	-	855
19	969-70	3,50,316 Qtls	42	-
19	970-71	2,02,323 Qtls	503	876
19	971-72	1,68,026 Qtls	-	6369

During the last three years the following quantities of rice and wheat were imported for the State and requirements of Kashmir were met from out of these stocks:

Year	Rice		Wheat	
1967-68	34,994	tonnes	66,400	tonnes
1968-69	34,570	tonnes	85,583	tonne.
1969-70	38,119	tonnes	81,481	·tonnes
1970-71	5,21,111	qtls.	4,64,253	qtls.
1971-72	2,57,306	qtls.	74,403	qtls.

# Transport and Communications

Geographically, Kashmir occupies a key position toching the borders of India, Tibet, Afghanistan and Central Asis, a feature that make her a great central of trade and commerce. Trade has received the backbone of economy in the valley from the very ancient times. The trade relations of Kashmir with foreign territories must be traced to a period of remote antiquity. Regular commercial contacts with the countries of Central

Asia must have been established as a result of the Kushan conquest of the valley, if not earlier.

Geographical factors govern transport and means of communications. The Valley of Kashmir is surrounded by mountains. Naturally, the routes lead to it through passes, which are known as *Pirs*. All old or new routes lead to the valley from these passes. Abul-Fazl has mentioned twenty-six passes, which were used by travellers and traders. The following table shows the main passes.

Situatio	n Name	Elevation (feet)	s Destination
North	Razdani	11,800	Gurais
	Brazil	13,600	Gilgit
South '	Marbal	11,570	Kishtwar
	Banihal	9,200	Jammu
	Pir Panjal	14,499	Bhimbar
East	Margan	11,600	Wardwan
	Zojila	11,600	Ladakh
	Korakarum	18,317	Yarkand
	Sugit Dwan	18,317	
West	Tosa Maidan	10,500	Poonch
North West	Nattishanna	10,200	Karnah Muzzafaraba

An account of some routes, which are of commercial or strategic importance are mentioned below:

# 1. Tosa Maidan Route

The route viz., Tosa-maidan was very

important in old days. It was of special importance during the reign of the ancient Kashmir Kings, whose safest stronghold was in Lahore. This is also mentioned by Kalhana in his Rajtarangini.

A part from its historical importance, the Tosa-maidan route had commercial importance. It was the shortest route into the Valley of Punch, that seprates Kashmir from the Punjab. Moreover, it used to be the safest and the easiest route which starts from the present village of Drang in the Baramulla District and crossing the Tosa-maidan plateau, it leads to the village of Mandi and thence goes to Poonch.

The historical importance of the Tosha-midan route is due to the fact that it was chosen on two occasions for expeditions aiming at the invasion of Kashmir. Mahmud Ghazni and Ranjit Singh adopted this very route in 112 and 1814 respectively. This route was also followed by Heiun Tsiang on his way to Poonch. Moreover, it remained a favourite trade route till the opening of the Jhelum valley road. In winter, this route remains closed due to snow but the lower passed in the West remain open.

# 2. Mughal Route

This used to be the principal route in the Punjab. It usually remains open from the beginning of May to the end of October. It was used by the Mughal Emperors in their frequent visits to the valley during summer. It is, therefore, called the Imperial Road. Many sarais were built on this route by Ali Mardan Khan, in the time of Shah Jahan. It was also a

military route used by the Mughals and also the chief commercial highway between the Punjab and Kashmir. The number of stages between the Gujarat and Srinagar were Gujarat, Kotal, Saitabal Chnages, Thannamandi, Poshana, Aliabad Sarai, Shopian and Srinagar.

# 3. Jhelum Valley Route

This route was most convenient for those residing at stations above the Jhelum and remained usually open throughout the year. The main stages on this route are Rawalpindi, Murree, Kohala, Uri, Baramulla, Pattan, Srinagar. The Jhelum valley road was made fit for heavy traffic in the beginning of the present century but with the occupation of posts of the State, by Pakistan the road is blocked at Uri, 65 miles from Srinagar.

## 4. Banihal Route

This is the direct route that connected Kashmir with Jammu across the Pir Panjal range through Banihal. This was one of the old trade routes leading to the valley.

Since 1947, this has become a National Highway, which connects the valley with other parts of the country.

Banihal Tunnel is a new one which consists of two tubes about 1.75 miles long each. The western tunnel was opened to traffic on December 1956 and the eastern came under operation on 20th October 1957. The tunnel is at the height of 7,500 feet above sea level and affords all weather traffic. It is a great monument of engineering and was under the

supervision of Indian Engineers. The tubes are provided with electric light and adequate ventiation. The big trucks can pass through the tunnel every hour. The padestridaned and cattle pass safely on the side way. The boring of the Jawahar Tunnel of 7,000 feet height in the Pir Panjal has discarded the snow bound loops of the Banihal cart road above the 7,200 feet contour. It keeps the road open throughout winter.

## 5. Treaty High Road

To the east of Kashmir, there was another important route which links Kashmir with Ladakh, Baltistan and Tibet and the Central Asian region. Since ancient times this route had been an important throughfare and was used by the Darad country when the northern route was closed during the winter. This route has also been important commercial highway between Kashmir and Western Tibet. Kashmir imported the famous shawl-wool, yak-tail, gold, dry fruits, salt, tea etc. by third route. In British times, this route was known as the Treaty High Road.

# 6. Gilgit Road

The route ran from the north shore of the Wular Lake through the modern village of Atawat and Vijjemarg leads into that of the upper Kishanganga valley known as gurez and is connected with those leading to Astor and Baltistan is an important one. The road made in recent years is called the Gilgit Transport Road and crosses the range by the Tregabla or the Razdiangan Pass, nearly 12,000 feet high. The present Gilgit road seems to run beside the old pass. In an-

cient times, this route must have served as a second line of commerce with Central Asia and China. Through due to its inaccessibility it might have been less frequented. The trade link with Dared territory was also maintained by this route. All of the above mentioned means of transport have not gone out of use. Some of these have ceased operating in those areas, where the development of mechaniced transport is in an advanced stage. Most of them still exist in the mountainous areas. Due to the diverse features and varying climatic conditions in the region of Kashmir, it may not be possible to give a uniform account of trnsportation system for the whole of the State. In fact the growth of transport systems affords the principal clues to the stages of civilization.

Man is still the beast of burden and goats also help him in the plains when carts are used. In the valley, the river Jhelum is navigable and some canals and streams are the main means of trade and traffic. Boat traffic is much more important in Srinagar. Many parts of the region are still under initial stages of development. As such means of transport varies from human agency to animals like mules, donkeys, horses, bullocks, goats etc.

It was due to the absence of adequate transport facilities and the mountainous nature of the valley, that the state was backward in respect of the means of communication and road transport. There were some trade routes which were used to ramain closed during the winter due to the snow fall and frost. There was no other wheeled carriage in

Kashmir. There were roads along which ponies and bullocks could pass in fair weather but roads as understood in modern terms did not exist. The position has improved now.

Slowly and gradually, with the need of time, the old routes were developed and improved in the shapes of roads. Visitors and tourist traffic in the valley, necessitted making of two cart roads with the result, the bullockcarts and tongas came into existence. In this connection, the *Imperial Gazetteer*, states that "a cart road has, however, been constructed from Srinagar through Baramulla and down the Jhelum velley to Abbottabad in the north-west Frontier Province and to Muree in the Punjab, while another cart road is being constructed from Srinagar to Udhampur."

The Jhelum Valley Road was completed in 1890 and was thrown open for traffic. This was maintained in a good state and the 132 miles distance from Srinagar to Kohala was the direct responsibility of the Kashmir Government. On an average 8,000 motor cars, 30,000 motor lorries passed over the road from Rawalpindi and vice versa. With the construction of the Banihal Cart Road, the journey, between Srinagar and Jammu became very easy. A light traffic consisting of 867 motor cars, 11,452 motor lorries and then conveyances were used by the road from Jammu to Srinagar and vice versa but during winter months it was closed due to heavy snowfall. This position prevailed prior to 1947.

The transition from old modes of conveyance to new ones, took place by the

end of 19th century or the beginning of the 20th century. After 1947 with the close of the Jhelum velley road, the Banihal road was improved and windened.

The following roads were constructed with the advance of mechanised transport in the valley:

Wavil-Sonamarg

Tangmarg-Gulmarg

Bijbehara-Pahalgam-direct Aray & Chandanwari

Achhabal-Kother-Nanbang-Doru-Kukarnag-Verinag

Achhabal-Doru

Kulgam-s-hopian

Wayil-Safapur-Ajas-Bandipur-Sopore

Handware-Lolab-Rudrawan

Rudrawan-Handwara

Baramulla-Tangmarg

Tangmarg-Ferozpur-Nallah

Beru-Magam

Mazafarabad-Sharda

Pulwama-Kulgam-Deosar-Qazigund

Pampur-Khunmuh-Kher to Lalpur

Awantipur-Geru-Tral-Arpal-Narastan

Shopian-Aherbal Falls

Shopian-Hirapur

Harwan-Ganderbal-Pulwama-Marer-Tar-Badgam A short description of roads in Anantnag, Srinagar and Baramulla is detailed below:

#### Anantnag

In Anantnag the aggregate length of the roads, besides those built and maintained by the community development department, stands at 351.21 miles or 13.9% of the total mileage in the State, of these 237.46 miles are in Anantnag, 50.75 miles in Kulgam and 73.00 miles in Pulwama. Before 1951, Anantnag had a total road mileage of 105 miles.

During the decade 1951-61, a large number of new roads has been built and many fair-weather roads have been metalled and shingled. The following statement gives the length of surfaced, metalled and shingled, fair-weather roads:

Surfaced roads	131.25 miles
Metalled or shingled roads	83.66 miles
Fair-Weather roads	88.00 miles
Jeepable roads	20.60 miles
Bridle roads	37.50 miles
Total	361.21 miles

Srinagar

Before 1947, Srinagar was accessible by two surface routes, one connecting it with Rawalpindi, known as Jhelum Valley Road and the other linking the district with Jammu called Banihal Cart Road, the name originally assigned to it. These roads passed through seven of thenine districts of the State and were also used for interdistrict communication.

In Srinagar, the aggregate length of roads in 1961, besides those built and

maintained by the community development department, stands at 261.06 miles. Of these 63.40 miles are in Srinagar tehsil, 68.35 miles in Ganderbal tehsil and 129.31 miles in Badgam tehsil.

Following is a detailed description of the classification of the roads:

Surfaced roads	96.91 miles
Metalled or shingaled roads	76.35 miles
Fair-Weather roads	51.70 miles
Jeepable roads	20.40 miles
Bridle roads	15.70 miles

The total road mileage in the State as a whole is estimated at 7230 km. In other words, over 10% of the entire road mileage of the State is claimed by Srinagar. It is also clear that the average linear mileage per 100 population is of the order of 0.41 miles only.

#### Baramulla District

Prior to 1947 when Baramulla was the main gateway of the valley and provided an easy access to Kashmir, majority of invaders, immigrants, tourists and visitors entered into the State, viz; Baramulla. It enjoyed the additional advantage of being situated on either bank of river Jhelum, which was and continues to be used for navigational purposes up to Baramulla town, besides, constituting an exceedingly cheap means of transport of forest timber, the principal source of revenue to the State Government. With the closure of Jhelum Valley Road beyond Uri, consequent upon the splitting up of the State by the Cease-Fire Line, the district has lost its importance and has been reduced to a border area. The Jhelum Velley Road which was once the

life line of the State, is, as a result of the diversion of the trade route to Pathankote Jammu-Srinagar National Highway, now used for inter district communications only.

The district has a net work of 31 roads of different specifications and lengths excluding footpaths. Important among these are:

1. Shalteng-Baramulla Road	30.0 miles
<ol><li>Shalteng-Sonawari- Bandipora Road</li></ol>	32.0 miles
<ol><li>Chowkibal-Tanghdara- Teetwal Road</li></ol>	38.0 miles
4. Uri-Baramulla Road	21.0 miles
<ol><li>Kulangam Kupwara- Chowkibal Road</li></ol>	26.0 miles
6. Sopore-Watlab- Bandipora Road	20.0 miles
<ol><li>Baramulla-Baba Reshi Sahib Road</li></ol>	21.0 miles
8. Sopore-Kulangam Road	14.0 miles

The following statement gives the classification of roads and the total length of each such class:

Classification	Length
Surfaced roads	134.50 miles
Metalled or shingaled roads	91.50 miles
Fair-Weather roads	32.50 miles
Jeepable roads	45.50 miles
Bridle roads	7.50 miles
Total	311.50 miles

Baramulla thus claims 12% of the road mileage of the State. Further, as the district has a population of 694.659, it follows that the average linear mileage per 1,000 population does not exceed 0.52 miles.

#### Communication Facilities

With the closure of Jhelum Valley Road beyond Uri as a result of the tribal raids of 1947, the railhead of the State was transferred to Pathankot and the Srinagar-Jammu-Pathankot National Highway become the sole trade route of the State. This road crossed the Pir Panjal ranges at a height of over 9,000 feet, involving a circuitous journey of 20 miles on each side of the mountain. The road used to get blocked for months continuously during winter on account of very heavy snowfalls. It also took a heavy toll of human lives as the villagers who migrated in winter to the planes in search of employment, lost their lives while crossing the mountain. With a view, therefore, to facilitating travel to Kashmir from Jammu and other parts of India all the year round and to ensure free flow of trade, a low level tunnel was built during the decade at an altitude of 7,250 feet. The tunnel consists of two tubes and measures 8,100 feet. Both the tubes have been electrified and provided with footpaths for the use of pedestrians. One of the tubes is used for onward journey to Jammu and the other is reserved for the vehicular traffic from the opposite direction.

The elaborate road programme undertaken by the government has as may be expected, gone a long way in improving the economic standards of the inhabitants. Many rural parts have been connected by roads resulting in a substantial increase in fruit export trade.

As a matter of fact, inter-communications have received considerable emphasis during the successive Five Year Plan. Air Ports have been built in many places of the State, particularly in Srinagar and Jammu. Many people from the district, therefore, travel by air, whenever necessary as the journey from Anantnag to Srinagar can be covered by within an hour or so only. With the improvement in the economic conditions of the people, the number of boats carrying passengers and goods from one part of the district to another has also considerably increased.

In addition, the Central Government have taken over all the Post and Telegraph Offices which were previously owned by the State. Although the number of Post Offices functioning in the district in 1941 is not known, the postal authorities have intimated that during the period of ten years 1950-51 to 1960-61, there has been an increase of 65 Post Offices per 1,000 population has gone up from 0.06 to 0.15.

Besides, the urban areas which had already been provided with telegraph offices, the service has been thrown upon to a number of important rural areas also. These include Pulwama, Tral, Verinag, Aishmuqam, Awantipora, Duru, Mattan and Qazigund. Telephone lines have also been extended to Pahalgam, Anantnag, Kulgam, Qazigund Pampore, Pulwama, Verinag and Tral.

Side by side, a new work of new roads has been built and regular transport services introduced by the Government and private organisations are now orperating on the various routes connecting different parts of the district. No information is available indicating the total road mileage in the district before 1947, but there are good reasons to believe that it was fairly small.

### Tonga, Tempo and Taxis

Tonga, tempo and taxi, services are available in the private sector. The following table depicts the number of tonga, tempo and taxis plying each year in Kashmir.

Year	Tonga	Тетро	Taxis
1965-66	-	55	221
1966-67		103	236
1967-68	1208	150	325
1968-69	1216	256	458
1969-70	1443	272	632
1970-71	1412	339	769
1971-72	353	_	_

These conveyances are very useful for local journey. These conveyances have saved time in every field of life.

Cars are used by the rich but scooters are used by middle class people. Bicycles are used by the poor.

The Government Transport Undertaking started its district services in 1953-54 on (i) Srinagar-Sopore and (ii) Srinagar-Baramulla route with two serv-

Side by side, a new work of new roads ices on each route. Number of passangers s been built and regular transport serv-carried in this bus services are given below:

Year	No. of Passangers Carried (in lakhs)
1967-68	102.38
1968-69	119.18
1969-70	132.60
1970-71	140.00
1971-72	149.20

The City Service was introduced by Government Transport undertaking in the year 1953 in Srinagar. Number of routes covered at present are 17 and the number of buses plying are 28. The statement showing the number of passangers carried by city buses is given below:

Year	No. of Passangers Carried (in lakhs,
1967-68	37.45
1968-69	42.43
1969-70	48.51
1970-71	56.57

As regards private trucks, their number was 2316 in 1960 and there 3702 trucks in 1971. The Kashmir Transporters Union of Trucks Operation all routes in Jammu and Kashmir State and all types of goods are carried including fruits, timber and essential commodities.

## Public Transport

The Government Transport Undertaking came into existence in June 1948. Both the sectors grew on the line of joint participation but the Government Transport Undertaking held the following ratio:

Goods fleet	22%
Passenger fleet	30%

The yearly growth of the Government Transport Undertaking fleet is mentioned below particularly in the region of Kashmir:

	1969-70	1970-71	1971-72	
Goods fleet	646	652	684	
Passenger fleet	239	287	304	

The Fleet strength of the Government Transport Undertaking is given below:

				A RESIDENCE OF THE PARTY OF	
	1972	1973	1974	1975	
Buses	450	492	507	555	
Trucks	813	798	727	757	
Other vehicles	46	49	41		

The Government Transport Undertaking has established depots at important stations to cater the needs of the people connected with these areas. From the depots the following services are available:

Routes Operated from Srinagar

Charisharief, Raithan, Aremshon, Vachigam, Hajin, Badgam, Naidkhal, Ashasm, Bendipura, Banihal, Pahalgam, Shopian, Dadsar, Tral, Bijbehara, Tulmulla, Baramulla, Chowkibaj, Anantnag, Wangeth, Sopore, Handwara, Dodrompours, Khiti, Iangate, Uri, Lalpur, Magam, Kaniham, Kralweth, Beru, Khammuh, Tangmarg, Soibugh, Pulwama, Neewa, Patwani, Pakherpore, Kakapora, Pathan, Nowpora.

## Routes Operated from Baramulla

Srinagar, Sopore, Zeewan, Wagoura, Handwar, Shutloo, Tangmarg and city Baramulla services.

## Routes Operated from Anantnag

Srinagar, Aishmuqam, Bijbehara, Brah, Banihal, Chowgam, Chatergul, Duroo, Duksum, Kulgam, Kukernag, Qazigund, Shopian, Zainapora, Watoo, Waterasoo, Yaripora, Akingam, Hakooa, Larkipora.

As regards the frequency, of service, the Government Transport Undertaking carters the to following type of passenger operation:

- a. Long route,
- b. Inter state,
- c. Muffasils,
- d. City,
- e. Sightseeing.

As regards the long routes and sight-seeing, the services are provided according to demand and availability of passengers and buses constantly leave in the morning and reach the distinction in the evening. On rural service, the frequency depends on the distants of the routes. Since the Government Transport Undertaking passenger buses are disproportionately low to the buses in the private sector, the frequency of service under the type of operation vary from route to route. In city service, the frequency of service is between 15 to 30 minutes on an average.

The Government Transport Undertaking makes a valuable contribution towards economic development of the State which is making progress since 1948. The Government Transport Undertaking have gaind control over the commanding height of the economy which promotes development in terms of social gain and commercial surplus and which are mainly responsible for the economic development of State.

Kashmir has much scenic beauty and many tourists come every year. The government Transport Undertaking has been serving the needs of the people by way of maintaing integral communications and breaking isolations from the other parts of the country. It has expanded its activities to the entire length and breadth of the State.

#### Transport by Air

The Srinagar airfield at Damodar Udr was used by then Maharaja for landing and take off of his personal aeroplane. But since 1945, this airfield is being used for regular air traffic by the Indian Air lines and the State of Jammu and Kashmir is linked with air service with the rest of the country. Srinagar air-field is linked with Leh, Jammu, Pathankot, Chandigarh, Amritsar and Delhi. For the convenience of general public and tourists booking facilities have been provided between Calcutta-Srinagar, Bombay-Srinagar and Madras-Srinagar. The Srinagar airport has adequate landing facilities besides additional traffic control facilities. There exist daily air services between Srinagar and Delhi. A shuttle air service between Jammu and Srinagar is planned when the road is blocked. The project of converting the Srinagar airport into an International Airport is under consideration of the Government of India. Advance publicity through various media, including

films and television to attract more foreign tourists to Kashmir has been vigorously conducted.

Statement showing the number of passengers and quantity of freight carried to and from Srinagar station during the period 1969 to 1971 is as under:

Year	Passenger Embarked	Disem- Barked	Cargo Enıbarked	Disem- Barked kgs.
1969	48,133	44,004	1,54,570	3,42,545
1970	47,998	47,421	1,60,937	3,26,415
1971	40,296	32,374	1,25,793	2,59,145

#### Telecommunications

The Jammu and Kashmir Telecommunications Circle with its headquarters at Srinagar is responsible for all the communication facilities in the State. The total number of Post Offices, equipped or nonequipped with telegraph facilities comes to 1009 in the year 1972. The number of telephones was 9146 in the year of 1972, which has risen to 12127 in the year 1976. As regards Kashmir, the number of telephones comes to 5433 in the year 1975. The Central Government have taken over all the Post and Telegraph Offices which were previously owned by the State. There were 43 post offices in Srinagar in 1950-51, giving an average of 0.06 per 1,000 population. By 1960-61, 52 additional Units were set up raising the number of 95 or 0.15 per 1,000 population.

Insofar as Telegraph Offices are concerned no information is available about the names of places where these offices were functioning before 1951. During the last decade, a number of new Telegraph offices, seems to have been established both in the rural and urban areas of the valley.

## IX

# PLACES OF INTEREST

many places of interest, like the Mughal gardens, lakes, springs, meadows and historical monuments. Following is the brief description of the important places in the region.

The Nagar-Nagar Fort

The Nagar-Nagar Fort, popularly known as Hari Parbat is situated on the top of the hill known as Koh-i-Maran. The name seems to have been introduced when emperor Akbar built the Nagar-Nagar Fort around the hill. The fort on the top of Hari Parbat hill was built in 1812 by Ata Mohammed Khan, an Afghan Governor of Kashmir. In the south of the hill lies the famous shrine of Hazrat Mukhdum Sheikh Hamza, which is visited on Mondays and Thursdays by thousands of Muslims from different parts of the valley.

The city of Nagar-Nagar around the Hari Parbat hill which was provided with shops, streets, markets and magnificient houses was built by emperor Akbar in 1587. A huge well measuring about 25 feet in height which stands to this day, was constructed by him around the new city and was named as Nagar-Nagar. The construction of the fort was

completed in a period of ten years and cost the Imperial Exchequer 100 lakhs of rupees, as indicated in the following *verses* inscribed on the top of the huge gate built in the southern side of the wall. The project is said to have been undertaken to provide employment to the inhabitants of Srinagar city, who had suffered heavily as a result of famine.

The translation of the inscription is as under:

"Under the orders of the king of kings and the Emperor of the world, Akbar the Great (may God enhance his dignity), the foundation of Nagar-Nagar Fort has been laid. The Emperor who has not had and will not have a rival in the world sent for this purpose, 110, million rupees from his treasury together with 200 Indian mastermasons, all of whom were employed on this project. In this way the people of Kashmir were all provided with employment and cost cash payment from his treasury. This was in the 44th year, of the Emperor's accession corresponding to 1006 Hijri ear."

This rampart around the hill has two gates known as the Kathi Darwaza and the Sangin Darwaza. The above inscription has been put up on the former gate. The main entrance to the fort comprises a doomed chamber in the middle with two side recesses.

The main fort on the top of the hill, constructed by the Afghan Governor of Kashmir in 1808-10 bears resemblance to the Central Asian forts. It consists of walled barracks for soldiers. On one side there exist many cells and storerooms. There is an underground tunnel right up to the lake, used in those days for carriage of water to the Fort.

## The Dargah Sharif Hazratbal

The Dargah houses the sacred hair of the Prophet of Islam brought to Srinagar by Khawaja Nur-ud-din from Delhi. The sacred relic was acquired by him in about 1042 Hijra(1632) during Shah Jahan's rule from Sayyid Abdullah, who had come to India and represented himself as the ex-Mutawalli of the Prophet's Tomb at Madina.

The Dargah is situated on the western bank of the Dal Lake about 8 kilometers to the north-east of Srinagar. It can be reached both by boat as also by tarred roads. The Dargah is most sacred to the Muslims, all over the valley. The site of the Dargah was a garden owned by one Sadiq Khan after whose name it was then known.

The sacred hair has been deposited in a casket and is displayed to the devotees on several occasions during a year, particularly on the occasion of *Id-Milad* and its following Friday, Shab-i-Mehraj and the anniversaries of the four Calliphs. Each of these festivals is attended

to, by millions of people from all over the valley. A large number of temporary stalls are put up by the business community and huge sales are effected on each occasion.

Towards the end of November 1963, the sacred relic was stolen from the *Dargah* and there was an unprecedented commotion all over the valley. Shops were closed, black flags hoisted and mourning processions taken out, demanding immediate recovery of the sacred relic and a deterrent action against the culprits. The relic was eventually, surreptitiously restored.

The Auqauf-i-Islamia has completed construction of a new Dargah for housing the relic. The new building made from white marble is designed on the model of the Holy Prophet's Tomb at Madina.

#### Takhat-i-Sulaiman

On the top of the Gopa hill is the famous ancient edifice known to the locals as the Takhat-i-Sulaiman or the Throne of Solomon. Since modern times the edifice has been renamed as the Shankaracharya temple but this name is not preserved in ancient writings. Kalhana in his Rajatarangini states that king Gopaditya built a shrine of Jayasheshvara on the Gopa hill but it is not certain that the present edifice occupied the same position. The Takhat-i-Sulaiman commands one of the finest views of the Dal Lake and the ancient city of Srinagar. The edifice is built on a high octagonal plinth approached by a flight of 41 steps enclosed by two side-walls which originally bore two Persian inscriptions. Both the inscriptions have disappeared now, but their photographs are available in the Archaeological Survey of India Reports for the year 1915-16, the interior of the edifice is a single circular cell containing a solid pillared formation erected for pre-historic rituals. Devoid of all decoration this ancient edifice has no connection with temple architecture. It has been now adorned with a Lingam and a marble statue of the Shankaracharya in 1961.

## Mughal Garden, Shalamar

The garden was built by Mughal Emperor Jahangir in the year 1619 and called it "Farah Baksh" (the delightful). Eleven years later Zaffar Khan the Governor of Kashmir during Emperor Shah Jahan's reign extended the garden and

called it "Faiz Baksh" (the Bountiful). The garden was graded in three sections. The outer garden known as the Diwani-Aam, the central garden the Emperor's garden called as the Diwan-i-Khas and the uppermost by far the best garden was meant for the Empress and her ladies. The romantic effect of numerous fountains in large tanks and central water channel, cascades, monumental pavilions, mighty chinars, lush lawns laden with colour and fragrance speak volumes for the taste of Great Mughals. The garden covers an area of 12.4 hactre.

### Mughal Garden, Nishat

The Garden of Delight, the largest Mughal Garden on Dal Lake was laid out by Asaf Khan, brother of Nur Jahan,



Nishat Garden (Kashmir)

wife of Jahangir, in the year 1632 A.D. It is located on Dal Lake about 2.5 kilometres to the south of Shalamar and commands a magnificent view of Dal Lake in the west and has a panoramic back drop of mountains in the East. The garden had originally 12 terraces. Enchanting central water channel, rippling fountains in large tanks and channels and sparking cascades amidst bountiful colours, lush lawns and mighty chinars are pricipal features of the pleasure garden. The garden is spread over an area of about 20 hactre.

### Mughal Garden, Chesmashahi

This garden of the royal spring was built in 1642 A.D. by Ali Mardan Khan, the Governor of Kashmir, during the reign of Emperor Shah Jahan. It is a terraced garden situated 9 kms. away from Srinagar and about 2 kms. up from the main road in a mountain side over-looking Dal-Lake. Fountains play in the central water channel starting from the famed spring located in the upper most terrace. It is famous for its pure, sparkling and cool mineral water. To cope up with the ever-increasing tourist traffic the garden has been extended in recent years. It has also been lit recently eith multicoloured garden lights. This had proved an added attraction for tourists as well as locals. Entry to garden is charged except on Sundays. The garden extends over an area of 6.2 hactre

## Mughal Garden, Pari Mahal

The name Pari Mahal appears to be a distorted version of "Peer Mahal" built by Prince Dara Shikoh, eldest son of Emperor Shah Jahan in the year 1640 A.D. for his tutor peer Mullah Shah. It is a seven terraced garden located on

the base of Zabervan mountain range overlooking city of Srinagar and Dal Lake. The Mahal built for the meditation and summer residence of Peer Mullah Shah is a replica of typical Mughal architecture in garden layout, water effects etc. Till recently it was in ruins, but has now been restored to its glory with captivating terraced gardens, motorable road up to the garden and wonderful lighting effects which look marvellous and captivating at night. It covers an area of about 3.2 hactre.

## Mughal Garden, Achabal

The garden was probably laid by Nur Jahan, wife of Jahangir in 1620 A.D. It is situated about 62 kilometres south of Srinagar on the old Srinagar-Jammu route. It is watered by an ancient and once sacred spring from the adjacent hillside. All its pavilions are Kashmiri in character. Fountains in water channels spray and splash and cascades tumble presenting a romantic view. The garden covers an area of about 6.20 hactre.

## Mughal Garden, Verinag

The present name Verinag is probably the deformed version of Virah-Nag in Sanskrit. It is located about 61 kilometres south of Srinagar at the foot of Banihal hill range. The gushing spring of Verinag is the source of the river Jhelum in Kashmir.

Mughal Emperor Jahangir was highly impressed by the natural beauty of this irregular spring and its surroundings and built an octagonal tank of sculptured stones around it in 1620 A.D. Seven years later his son Shah Jahan constructed cascaded and fountains in straight lines in front of the spring and also hot and cold baths (Hamams) of which only ruins are now left. Its bountiful gushing water, open lawns, mighty chinars, colour and fragrance of flowers against the backdrop of a green forest are the bounties of nature one can be proud of. The garden covers an area of about 5.3 hactre.

## Dara Shikoh Mughal Garden, Bijbehara

Dara Shikoh, the eldest son of Emperor Shah Jahan, built this garden about 45 kilometer south of Srinagar at a site that must have been camping ground for Mughal journey to and from the plains. Area being leve, the plan resembles that of a garden in the plains rather than one in Kashmir. Glorious chinar avenues, fountain channels, tanks and pavilion typical of a Mughal Garden are the asset of this garden. The garden in neglect for long has been brought back on the garden map of the State and covers an area of about 17.15 hactre.

## Mughal Garden, Jarogabal

The little known Jarogabal garden is located on the steep North Eastern banks of loveliest and loneliest Manasbal Lake. The name in all probability is the distorted version of "Daroga Bagh" also known as "Lalla Rookh's Garden." This royal palace was built for the Empress Noor Jahan. The garden which was in ruins till recently, commands a captivating view of the lake and its environs-serene and calm. It covers an area of about 3.5 hactre.

#### Nilsar

The spring is situated on vijbal moun-

tain on the route leading from Bandipore to Guraiz. It is said that the spring has transparent water which curiously enough does not flow in any direction. It is also claimed that landslides caused by heavy snow-falls block the spring in early summer with trees and rocks but after a month or so it automatically again restored to its normal condition and the water flows as usual.

#### Satkulnag

This is a compound word of Kashmiri language, its constituents being Sat meaning seven Kul used for stream and, Nag implying a spring. The name has been assigned to the spring on account of its water being divided into seven streams of which four flow in the direction of village Drav of Karnah tehsil where they deposit their tributes in river Kishen Ganga. The other three streams take a south-ward route in the direction of the main valley. The spring is itself situated in Bungus pasture which is flocked by graziers in summer.

#### Dal Lake

In Kashmiri, Dal means a lake. It is a huge expanse of water situated in the east of Srinagar city. A boulevard has been constructed by the State Government along the southern and eastern bank of the lake which has immensely enhanced beauty.

The lake has been divided into two sectors by a bund connecting Nishat garden with Naidyar, one of the eastern localities of Srinagar city. Two small isles, one known as Sona Lank (Golden isle) and the other called Ropa Lank (Silver isle), have been built by Mughal





Dal Lake (Kashmir)

emperors in the southern and northern sectors of the lake respectively. Both are artificial masses of masonry, one each side. These delightful tourist resorts are thronged in summer by picnic parties who move about in the lake in boats which they tie up here in order to refresh themselves under the cool and breezy shade of the chinars.

The lake is otherwise also important. The floating gardens which grow fruits and vegetables constitute one of its attractive features. Other parts of the lake are strewn in summer with beautiful lotus flowers which present a glamorous scenery. The lotus stalk called *nadru* is used as a vegetable of which several

thousand maunds are imported into the city and disposed of by public sale. The lake also produces sufficient quantity of fish which is exported to Srinagar. The soft ripping waters of the Dal Lake reflect a vision of loveliness, for around it, are colourful terraced gardens. This lake is measuring about 4 miles by 2.5 miles and lies close to Srinagar. It is one of the most beautiful lakes in the world. The mountain ridges are often reflected in its transparent water as in a mirror. The two importance hills stand like santries in its vicinity, they are Hari Parbat and Shankaracharia. This beautiful lake is well promted by magnificiant ranges with snow caps.

#### Pandrethan

The modern village of Pandrethan about 5 km. to the east of Srinagar represents the ancient Puranadhisthana the old capital. The seat of government was transferred to the present site (Srinagar) by king Pravarsena II who ruled Kashmir from 110-70 A.D. No structure of the period of Pravarsena is existing now at Pandrethan. The island temple which stands at Pandrethan now was erected by king Partha who flourished in the begining of the tenth century A.D.

The temple is situated in the middle of a tank sorrounded by a grove of willows and chinars. The tank is fed from two springs in the eastern side. The temple is reached on its northern side over a slab of stone I2' in length and 2' in width. The water of the tank is drained by a deep channel into Jhelum river which is 200' west of the temple.

The temple itself is of a Mandapa type with doorway on each side that on the north being the principal entrance. The trefoil arch above it contains a seated figure which is the representation of Lakulisa. The basement upon which the temple stands is hidden under mud and water. An interesting feature of the wall of the temple is a string course of elephant heads. The interior of the temple is paved with stone slabs. The ceiling being the special and a remarkable example of ornamentation and architecture is composed of intersecting squares exquisitely adorned with carvings consisting of a large lotus on the central slab and the figures in the angles of several courses.

The excavations conducted towards the north of temple yielded a number of sculptures now on display in S.P.S Museum, Srinagar.

## Tomb of Zain-ul-Abidin's Mother

The tomb located in the lacality known as Zaina Kadal was raised during the reign of Zain-ul-Abidin popularly known as 'Badshah' (the great king) for his mother. Zain-ul-Abidin ruled Kashmir from 1421 to 1472 A.D. The superstructure of the tomb, erected on the plinth of a Hindu temple is square in plan and has rectangular offsets projecting diagonally from each of its angles. The superstructure consists of a tomb chamber roofed over by five domes, the largest being the centre. The monument is studded at intervals with glazed and moulded blue-bricks. In the enclosure to the north of this building are a number of tombs one of which is reported to be of the king. The design and execution of this tomb imply a marked Persian influence.

## Sun Temple, Martand

The famous sun temple at Martand, is situated at a distance of 8 km. northnortheast of the ancient city of Anantnag, on a lofty plateau commanding a panoramic view of the valley below. Built in 8th century A.D. by king Lalitaditya the temple at Martand, represents the supreme efforts of Lalitaditya's builders. The temple is in a ruinous condition at present but enough remains to give an idea of the grandeour of this edifice. The temple complex here consists of a large rectangular courtyard surrounded by cellular peristyle in the centre of which is the shrine dedicated to the sun

god. The outstanding features of the central building, raised on a high plinth are the great trefoil arched recesses under their angular pediments, one of these occupying each face and separated by a massive pilaster at each angle. The peristylar courtyard surrounding the shrine has an arcade sormounted on massive fluted pillars and an imposing gateway in the centre of its western side providing access into the courtyard. The gateway contained an inner and outer compartment with the doorway in between, the whole god and goddesses associated with sun god in high relief occupying niches releive the walls and facade of the plinth. The following words of Percy Brown are worth quoting in this context. "In its prime in the 8th century A.D. few spectacls can bave been more enchanting than Lalitaditya's grey stone masterpiece, with its bold trefoil arches stupendous walls and elegant arcades, symmetrically elevated against its mountains background and looking out on the solitary splendour of the everlasting snows."

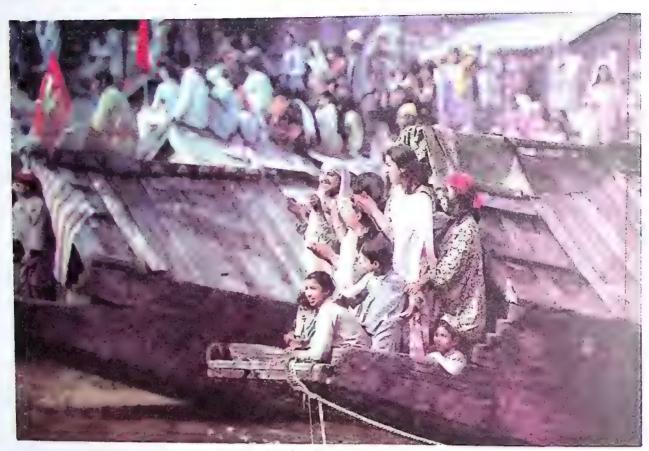
Excavations conducted by the Archaeological Survey of India in the year 1969-70-71, in the close vicinity of the temple has revealed the existence of an earlier settlement prior to the construction of the temple. It is also revealed that the present temple had its base on an older temple. Some earthen jars were encountered in the courtyard of the temple in which inscription stating that the image of sun god was installed by king Avantivarman in 9th century A.D. Among other finds are pottery stone ware and a teracotta plaque containing an image of Bhairva.

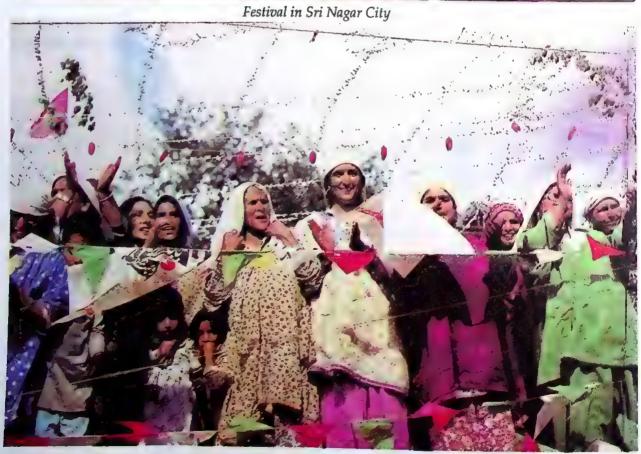
Avantipura

The town of Avantipura lies on the right bank of river Jhelum at a distance of 28 km. south-east of Srinagar and was founded by king Avantivarman who reigned Kashmir during 9th century A.D. Two temples were built by him at this place. One known as Avantishvara is dedicated to Siva and the other to Avantiswami dedicated to Vishnu.

The Avantishvara temple is situated outside the present town of Avantipur about a kilomtre to the end close to the highway leading to Srinagar. Of this great temple little more than the foundations remain at present. The temple complex consists of a central shrine with four subsidiary shrines at four corners all built on a high plinth and the whole surrounded by courtyard the western face of which is adorned with a row of fluted columns and a series of projecting facets.

The shrine of Avantiswami comprises of colonnaded peristyle enclosing a paved courtyard 174'xI18'-8". The main shrine built in the centre of the courtyard is on a double base with four smaller shrines at the four corners which shows that the temple was of the Panchayatana class. The peristyle comprises 60 cells whose inner dimensions average 3'-8" by 4'-10". The gateway is divided into two chambers of equal size. It is adorned with the figures of river goddesses on the base of the jambs of the entrance in the middle wall and large images of the same deities on the side walls with freizes of Garudas below them. Besides the facade of the flanking walls on either side of the stair cases





Kashmiri Woman

leading to the main shrine depict the king and queen, God of Love etc. Other such images are depicted on the eastern face of the gateway of peristyle facing the main shrine. Apart from the large earthen jars, some master piece sculptures representing three headed Vishnu and Siva are at display in the Srinagar Museum.

#### Ushkara

Ushkara is ancient Huvishkapura which was founded by the great Kushan King Huvishka in the 2nd century. Lalitaditya built here the temple of Muktasvamin, dedicated to Vishnu and a large Vihara with a Stupa. Only the lowest courses of the base of the Stupa exist now and agrees in style with the stupa at Parihaspura of the 8th century A.D. The stupa seems to have been built over a structure of the Kushan period. Eleven teracotta heads of 5th century now preserved in the Museum at Srinagar were found here outside the north-eastern corner of the surrounding wall. Before entering the valley in 631 A.D. Hieun Tsang spent a night here.

## Temple at Buniyar

Buniyar is a village on mile 43 of Srinagar, Uri road. The original name of the temple and its exact date of construction are not known, but it is believed that it was built around 5th century A.D. The building consist of a lofty central edifice, standing in a large quadrangle and surrounded by a colonnade of pillars with intervening trefoil-headed recesses. It is one of the few temples in Kashmir which has escaped natural calamities and the vagaries of climate. The temple attracts pilgrims on all impor-

tant festivals besides those who visit it every day in the morning.

## Gulmarg

Gulmarg, meadow of flowers, is a charming hill resort at an altitude of 2,653 metres (8,700 ft.) above sea level. A lush green valley fringed by gigantic fir and pine forests, Gulmarg is renowned for its luxuriant golf courses, the highest in the world and for its lovely walks and bridle-paths through some of the most picturesque forest scenery. The climate of Gulmarg is cold and bracing, but the rainfall is considerable. The most eligible spots for eneing are along the ridge at the east end of the Murg which besides providing fresh and pure air, command a magnificent view of the Valley of Kashmir and the city of Srinagar. The vast mountain of Nanga Parbat is also visible from the ascent to Gulmarg. There are excellent facilities for skiing. Besides numerous ski slopes, graded for various levels of skiiers, there is a chair lift of a length 500 metres, providing a skirun of 700 metres. In addition for beginners there is a T-bar giving a run of 200 metre. And on the way is a Poma ski gondola cable car from Gulmark all the way to Apherwat. Once that reaches completion-consturction has already commenced-Gulmarg will offer ski runs for every levels, including for the most advanced.

The Indian, Institute of Skiing and Mountaineering organises 10 and 21 day courses imparted by skilled trainers. And of course there's ski equipment available on hire-for adults as well as children. All of it is imported and is the latest, of international standards. Ski, ski



Gulmarg

boots, ski poles, gloves, snow goggles, sledges, tobo ggans and ski bobs all can be hired out at modest charges.

Gulmarg is approached by a road from Srinagar. A new road has been constructed between Tangmarg and Gulmarg. In Gulmarg there are many hotels and huts which cater to different tastes and needs of tourists. This place is famous for the best golf courses in the world. The golf season in Gulmarg starts in June and lasts till September. Skining has been started in Gulmarg. The Government has selected Gulmarg for intensive development as a winter sports centre. A skii school has been started. An aerial rope way and skii lift has been installed between Gulmarg and Khilanmarg.

## Sonamarg

At an altitude of 3000 metres, 80 km north-east of Srinagar, the road that runs to Sonamarg is the beginning of an enchanted journey into a natural wonderland. The road that initally winds under that shadow of the mountains, crosses the Sindh at Wayil, 27 km. from Srinagar, where the valley widens, pushing the mountains back. On-ward, past Kangan and Gund the road runs, through peaceful pastoral land, the snowclad Hamukh range etched against the deep blue of the Himalayan sky. A steep rise, and it enters the meadow of Sonamarg.

Surrounded by mountains up to 5,300 m. high, the valley is divided by a spur



Char Chinar Near Hazratbal

of the Thajiwas range. Flower carpeted Sonamarg lies on one side, drained by the Sindh which has its source in the glaciers of the Amarnath range. Meandering through the valley, the river is a fine fishing preserve, abounding as it does in trout and mahseer.

On the other side of the spur is Thajiwas, pine shaded, with gushing mountain streams. The spur that divides the valley is thickly mantled with fir, pine, silver, brich and sycamore. It provides a challenging climb, with many delightful camping sites. Silver waterfalls and the Tajiwas glacier form a sparkling contrast to the green meadowland.

From Sonamarg, trekking routes lead to the Himalayan lake of Vishansar (4084 msl), Krishansar (3810 msl) and Gangabal (3658 msl). Other Lakes in the region are Gadsar, stocked with

snowtrout and Satsar, glacier-fed and surrounded by banks of alpine flowers.

A close by excursion is to Baltal, 15 km. north of Sonamarg. This little valley lies at the foot of the Zojila, only a day's journey away from the sacred cave of Amarnath. Trekkers can also reach the starkly splendid roof-top of the world-Leh, by crossing over the Zojila Pass.

#### Yusmarg

The pasture is widely known as a tourist resort on account of its congenila climate. It is situated about 30 miles to the south-west of Srinagar and measures about 4 sq. miles. It is situated on the northern slopes of Pir Panjal. The government have constructed a number of huts and rest houses there. Yusmarg is becoming a popular health resort which is connected by a motorable road. The visitors can go to Nalanag Lake from Yusmarg which is a warm water lake.

## Khankah Bulbul Shah

This is the first Khanqah built in Kashmir by Rinchana, the then Buddhist ruler of Kashmir (1225-1327). The Khankah is known after the name of Syed Sharef-ud-Din Bulbul, at whose hands Rinchana was converted to Islam. It was built in Mohalla Bulbul Lanker, on the bank of river Jhelum.

## Jamia Masjid

This is the largest mosque is Kashmir and was originally built in 1398, by Mir Syed Hamdani. The mosque got consumed in two conflagrations and was finally rebuilt in 1629, under the orders of Emperor Jahangir. After about three



A Unique Shawl Preserved in Textile Museum — Sri Nagar

centuries it was rebuilt during the time of Maharaja Pratap Singh who created a fund for the purpose by introducing a cess at the rate of 6 pies per rupee of land revenue from all Muslim peasants. The mosque can accommodate 150,000 persons at a time. The mosque is a quadrangle and roughly square in plan. Its

two sides are 384 feet each in length. It has four minars, one in the middle of each side, which are covered by a series of pyramidal roofs. The three sides of the mosque contain arched entrances with inscriptions, and a *firman* of Shah Jahan. The roofs on all sides are supported by wooden columns, 50 feet in height and about 6 feet in girth. The principle feature of this mosque is the vast array of 378 wooden columns which support the roofs.

The mosque has been provided with a charmiang compound, bisected by two broad paths planned after the Mughal style of gardens.

## Mosque of Mulla Shah

The mosque is known after the name of Mulla Shah, tutor of prince Dara Shikoh. It was built in 1649 by the prince in the close vicinity of the palace known as Dara Mahal. The mosque is regarded as a masterpiece of architecture.

Its plan is singular, the design of the prayer chamber being repeated on the east side of the courtyard and forming the gateway. On the north and south sides of the courtyard are arcades treated in the same way as the wings of the prayer chamber. "On the lower level are the ruins of the arched rooms meant for pilgrims. On the lintel of the doorway is the following inscription:

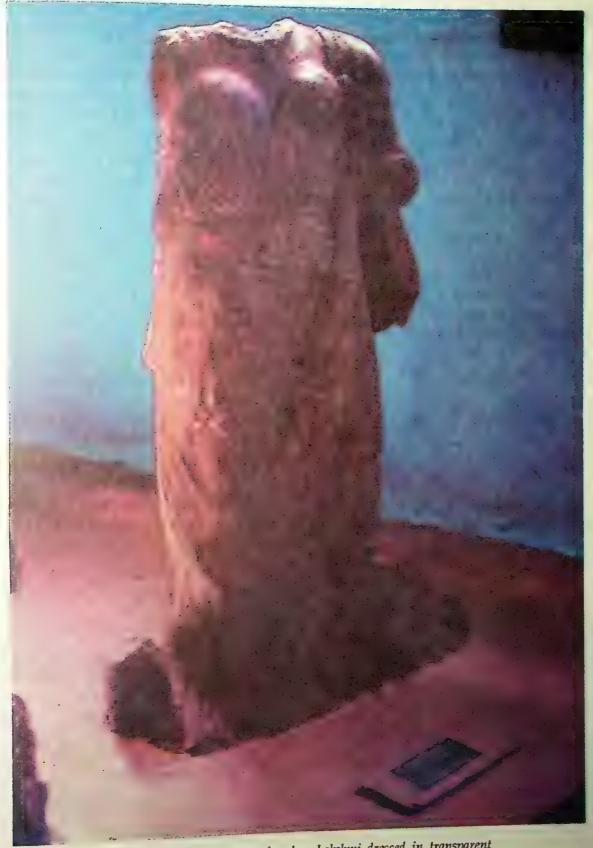
"Thy hammam and Thy mosque.

One affords warmth and the other adorns the Congregation.

The King tells the date of the foun-dation:

One is the place of ablution.

The other in the place of prayers."



9th century stone Image of godess Lakshmi dressed in transparent cloth woven in Kashmir



A Unique Shawl Preserved in Textile Museum — Sri Nagar

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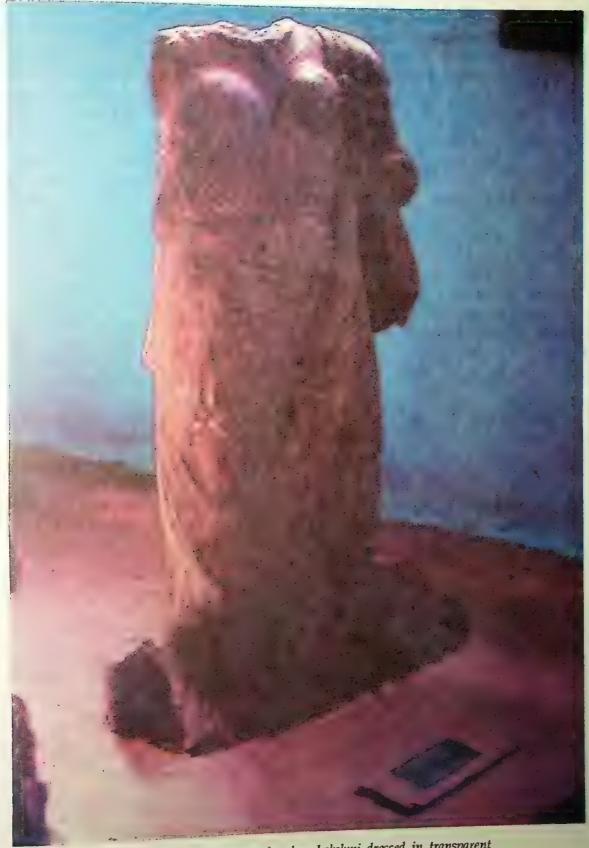
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9th century stone Image of godess Lakshmi dressed in transparent cloth woven in Kashmir

#### Khanqah Sopore

The mosque was built by Sultan Sikander, ruler of Kashmir (1394 to 1417) at the instance of Mir Syed Mohammed Hamdani. The building collapsed as a result of the earthquake of 1,884. It was later rebuilt and repaired from time to time.

The mosque attracts large gatherings on Fridays and on the occasion of important religious festivals. It is visited by thousands of people of sixth Zilhaj (12th lunar month) when the death anniversary of Shah Hamdani, a great Muslim saint and father of Mir Syed Mohammad Hamdani who was responsible for mass conversion in Kashmir, is celebrated.

## Shrine of Syed Janbaz Wali

This is the mausoleum of an immigrant from Middle East named Syed Mohammed Rifaye alias Syed Yousf. He is said to have been a great saint and an eminent scholar. His spiritual attainments became known as Janbaz Wali or a saint who played with his life to achieve salvation.

The shrine is situated in Baramulla town very close to the left bank of river Jhelum. The death anniversary of the saint is celebrated every year and people from the towns and rural areas assemble at the tomb in very large numbers to invoke the blessings of the saint. A community kitchen is also run to the date of anniversary. The utensils used for cooking include among others, a huge cauldron made of copper which has been preserved from the time of the inception of the shrine and can accommodate two maunds of rice.

## Bapum Reshi

This is the popular name of the shrine of Baba Payium-ud-Din, a prominent discrpd of Sheikh Zain-ud-Din Reshi of Aishmaqam. Payium-du-Din was born in a rich family and is said to have suddenly severed all wordly relations and turned a mendicant. The shrine is situated in village Ranbuah about 1.50 miles from Gulmarg. A cluster of buildings, exclusiverly built of timber, have been erected in the premises of the shrine and almost all of these are reserved for the accommodation of pilgrims who are provided with free boarding and lodging.

The death anniversary of the saint, which is said to have occurred in 1,475 A.D., is celebrated in the month Poh (December) and is attended not only by Muslims but also by a large number of Hindus who usually visit the shrine with the object of taking a vow to dedicate certain objects to the service of the saind if their prayer is granted.

## Syed Milal Naqishbandi

The shrine is situated in village Sumbal, very close to Manasbal lake. Syed Hilal, a Muslim saint of Naqishbandi cult is entombed here. Very little is known about his origin and the place from which he migrated to Kashmir. He enjoyed wide reputation for his piety and scholarship. The anniversary of the saint which is celebrated on the 15th of the second lunar month (Safar) is attended by thousands of inhabitants belonging to rural and urban areas of the district.

## Imambara Hassanabad

An old Shia Muslim mosque, built in the time of Akbar and corresponding to Imambara, is situated about a kilometer from Rainawari near Khojayarbal.

#### Imambara Zadibal

A mosque and an Imambara was built during the Chak period (1555-86) at Zadibal, Srinagar.

## Chrar-i-Sharief

At Chrar, there exists the Shrine of the saint patron of Kashmir, Hazrat Nunda Rishi. He founded the Kashmiri, Rishi order of mendicants in the 14th century. These Rishis preached love, brotherhood and compassion for all living beings including animals. The shrine is sacred because of the tomb of Sheikh Noor Din, the leading Rishi of Kashmir, who is entombed here. Rishi constitute a separate cult of Muslim mystics who practised extreme self abnegation and lived in seclusion in caves, dens, wildernesses etc. They were God fearing Muslims who advocated celibacy and abstained from taking meat, fish, onions, garlic etc. They did not put on more than one garment, regardless of its serviceability and restrained themselves from talking to the people.

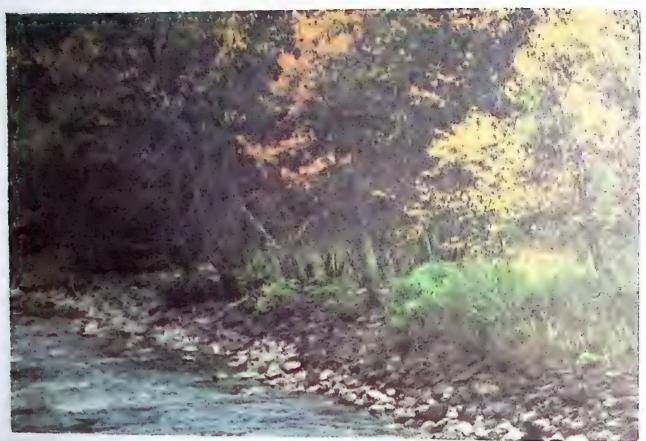
Sheikh Noor Din, popularly known as Sheikh-ul-Alam, was born towards the close of 14th century A.D. in village Kaimuh of tehsil Kulgam. His death anniversary, which according to the Muslim era falls on the 26th Ramzan (9th lunar month) is celebrated in the month, of Poh, the corresponding month of Kashmiri year when the saint passed away. A part from the days of festival when the shrine is visited by hundreds of pilgrims from all parts of the valley, large columns of devotees are seen tre-

king their way to the shrine for the whole year round.

#### Khanqah Shah Hamdan

Hazrat Mir Sayyid Ali Hamdani, a renowned mystic, scholar and poet who hailed from Iraq and visited Kashmir in 1372 in connection with the propagation of Islam. He succeeded in bringing about mass conversion and changing the social and cultural complexion of millions of people inhabiting the Valley. Among the principal shrines, which are known after his name, the most important is the mosque of Khanqah Mualla situated on the right bank of river Jhelum between the 3rd, and 4th bridges of Srinagar city. The site at which the mosque has been built was previously occupied by a large temple which was, after the conversion of its proprietors and other devotees dismantled. A small room in the mosque, known as Hujra Khas which lies in its north-western corner, was used by the saint for meditation and is held in high esteem by Muslims to this day. A rectangular repository fitted with glass panes is installed at the outer gate of Hujra Klus. Its contents include, among other sacred things, the banner of the Prophet of Islam and a wooden pillar against which he usually reclined in his tent. Both these relics were brought by Shah Hamdan to Kashmir and deposited in the mosque.

The holy banner and the pillar are not removed from the repository except on occasions when the people face some calamity like epidemics, famine, draught etc. The two relics are then taken out in procession to Id Gah, a distance of about 3 miles, where prayers are held for the



Hanzal



Srinagar City

whole day. In the evening, the relics are again brought back in a procession and deposited in the shrine.

Hazrat Shah Hamdan passed away at Pakhli in Hazara district while on his way home from Kashmir.

#### Ziarat Makhdoom Saheb

This shrine in which Makhdoom Sheikh Hamza, a leading spiritualist is emtombed, is held in high esteem by the Muslims of Kashmir Being an ardent follower of Suhrawardi sect of mystics, he is known as Makhdoom Saheb. Sheikh Hamza, who came from a family of Chandra Bansi Rajputs which was converted to Islam, was born in 1394 A.D. and passed away in 1476 at the age of 82 years. He was buried in his resort of meditation on the slope of Kohi Maran (Hari Parbat Hill) Nawab Inayat Ullah Khan, the then Governor of Kashmir, built a mausoleum on the tomb of the saint in 1713 A.D.

The shrine having been built at a fairly good height on the southern slope of Hari Parbat Hill, the proprietors have constructed series of steps made of chiselled stone to faciliate the upward journey to the tomb of the saint.

Like other important Muslim festivals, hundreds of stalls are put up during the days of the celebration of the anniversary of the saint all along the one mile route from Khanyar to the site of the shrine. There is hardly any article, whether indigenous or imported from outside, which is not available for sale. One of stalls is that the shrine is visited by countryfolk who avail of the opportunity to replenish their stocks of uten-



A Temple in Srinagar

sils, pottery, hosiery, books and other articles of day to day use.

#### Khir Bhavani

The shrine of Khir Bhawani which is situated in village Maheshwarpora of tehsil Ganderbal is held sacred by Kashmiri Pandits all over the State. It is celebrated on the 8th day of the first lunar fortnight of the month of Jeth (June) which is supposed to be the date on which goddess Khirbhawani or Raginya Devi revealed herself for the first time. The number of pilgrims paying homage to the deity is estimated in the neighbourhood of 15,000. A mass congregation is held in the evening which

stand in a devotional mood, and concentrates on the image of the Goddess and seeks to merge itself in the premodial energy prevading the universe. The devotees wave burning candles fed with ghee and burn Dhupa (incencse). The priests ring the bells and recite religious hymns.

The festival has an important economic impact on the inhabitants of the locality almost all of whom are Muslims. They put up several hundred stalls for the sale of Dhupa, ghee, rice, flowers, milk, and other eatables. The sale of meat, eggs, onion, etc., is, however, strictly prohibited on religious grounds.

#### Wular Lake

The Wular lake is the largest fresh water lake in India with ill-defined shores. It is about 12½ miles by 5 miles in extend and has an area of 78,3 sq. miles. At the time of the floods it covers more than 100 sq. miles. In winter

woods are common and thick. The deepest part of the lake is towards the low hill called Baba Shukur-u-din. On the north-west of Sopore is Watlab mountain chain which partly closes the lake. There are frequently high winds in the afternoon which makes the passage on ordinary Kashmiri boats rather risky. Storms collect on the mountains, specially over Harmikh and sweep down the valley with great voilence and little warning. In stormy weather when furious winds sweep over the lake, its waves rise several feet above the normal level of the water. The boatmen who navigate in the lake, cross it in the early hours of morning when the weather is calm and there is little possibility of getting involved in the tempest.

The lake is fed by a number of springs which spout out at different places in its bottom and also by river Jhelum which enters to it from east and again leaves it by its south-western corner. The



Dal lake near Char Chinar

Bandipore stream which is known by ployment to the inhabitants of in the the name Madumati also deposits its other urban areas of the valley, is imwaters in the lake.

Lofty mountains rise immediately from its northern and eastern side. The shrine of Baba Shukur-ud-din is situated on a small hillock standing on its western shore.

A small island Zaina Lank by name and known after king Zain-ul-Abdine alias Badshah, who ruled Kashmir during the first quarter of 15th century, lies on the southern side of the lake near about the place where river Jhelum entres it. According to historical version, the lake once extended right up to Sumbal town and the distance to be covered by the boats crossing the lake was so large that it took them the whole day to complete the journey and many got capalized in the process. It is said that to reduce the incidence of such traffic happenings, Badshah ordered the building of a half way landing place so that the navigators may, if necessary, break the journey by anchoring near the shore of the island until the storm subsided and the journey could be resumed without any apparent risk. The island which measure about 300 feet in length and 255 feet in width, was eventually built and assigned the name Zaina Lank or Zina Denmb meaning the place where Zain-ul-Abdin halted. The island is said to have been built in 847 Hijra (1,443) as is evident from the following couplet which was once inscribed on the mension built in it by the king.

Besides its navigational advantages, the lake also provides several of employment to the inhabitants of in the other urban areas of the valley, is imported from Wular, where it is found in plenty. The inhabitants of some of the villages like Banavari, etc., whose land holdings besides being very small are usually with the silightest rise in the water, mostly depend on fishing.

Besides fish, the lake also grow waternuts in several areas. The nuts are collected, dried up and exported for sale even to different parts of the valley.

With a view to regulating fishing the collection of water-nuts, the State Government grant licences against payment of prescribed fees and no one who does not possess such a licence can engage himself in either of the activities. The operations are carried out by the licence holders for fixed period of time as specified in the licence.

#### Manasbal Lake

The lake is situated about 15 miles in the north-west of the Sgr and is connected with river Jhelum by a canal about a mile below Sumbal. Its circumference measures about five miles. It is believed to be the deepest lake in Kashmir and while its depth has been estimated by some people at more than 40 feet, others believe that it is unfathmoble. According to a legend associated with the lake, a holy man spent several years in making a line long enough to touch the bottom of the lake but the effort proved a failure and the man threw himself into the water and never rose again.

The Manashbal lake is fed by internal springs and its water is of a deep green colour. Water plants such as white and red lotus abound in its shallower regions.

The lake is bordered on one side by the ruins of *Badshah Bagh* consisting of an old palace and a garden built by Emperor Jahangir. In the south, there is a low range of hills and at the foot of these, is the village of Kundabal where a number of limekilns have been built. The area is rich in lime stone deposits which are exported by boats to Srinagar in large quantities.

## Parihasapura

Lalitaditya Muktapida (724-61 A.D.) is mentioned as Mu-TO-Pi in the Chinese Annals of the T' ang Dynasty and the Arab scholars have named him as MU-TTAI. By his frequent and extensive compaigns, he made his imperial power felt from Kanauj to Kabul and Badakhshan to Sind. He sought an alliance with the Chinese emperor, Hiuen Tsang (713-755 A.D.) against the Tibetans and even offered to make arrangements for keeping an auxiliary force of 200,000 men on the banks of the Wular Lake. He repulsed an Arab attack by Junaid and thus checkmated Arab projects in India. A recent monograph by the Archaeological Survey of India, speaks of him "as the most powerful and renowned ruler, who made the imperial power of Kashmir felt not only in large part of India but beyond its frontiers." Unfortunately, Lalitaditya the great, has been uptill now, projected only as a ruler of Kashmir and not as a great King of India.

Kalhana in his Rajatarangini designates



Master Craftsman Operating A Kani-Shawl Loom

Lalitaditya as "Indra of earth" who chose the *karewas* of Paraspur, Gurdan and Diver as a site for royal residence. This city after its completion even mocked the residence of Indra. This explains the splendour of the capital city built by the king. According to Kalhana, the capital had 7,000 dewlling for residential purposes. Besides this, the King got established 5 great structures *i.e.*, *Parihasakeshava*, *Mukteashava Mahavaraaha*,

Govardhanadhara, and Rajavihara.

At the Northeastern corner of the platform is the Stupa of Chankuna, Minister of King Lalitaditya. Its super-structure has entirely disappeared. There is a large massive block in the middle of this debris, which has a circular hole in the middle about 1 • mts. deep. This base is square on plan, with effects and a flight of stupa on each side

A flight of steps leads down is the courtyard. There are three cells constructed on a plinth projected into the courtyard near a corner of it is a large stone through, which may have served as a water reservior for bathing purposes. This monastery was repaired at a subsequent period which is clearly evident is the exterior of the wall on the eastern and western sides.

Lolab Valley

This is a beautiful oyal-shaped valley stretching to about 15 miles and with varying breadths ranging from a few hundred yards about three miles. It is situated in the extreme north of Kashmir Valley and is traversed by the Jar Lahwal stream and intersected by small nallahs flowing down from the surrounding hills. Dense forests of deodar which grow at a low level alround the valley add in no small measure to its beauty. It is boardered by extensive pasture arounds which stretch on the hill slopes and serve as grazing areas.

The valley is inhabited by about thirty villages which have a mixed layout of the settlement obtaining in mountains and plain areas. Most of the villages are

situated in the middest of groves of chinar, walnut, cherry, apple, and peach trees.

## Gurais Valley

It is a large valley living in the north of Kashmir between longitudes 74-30'. The Kishen Ganga river flows in its west and the Burzil stream in its east.

Gurais can be reached from Srinagar by a metalled road from the town of Bandipora measuring fourty miles. Rajdhani pass, which claims a height of 11,600 feet above the sea-level and commands a full view of the whole valley, is exceedingly picturesque with Kishen Ganga river dashing through a meadow covered with walnut and willow trees and series of mountains growing fir trees on their lower slopes. The mountains, which contain huge deposits of limestone, are faily high and rise above the limits of forest areas.

The climate of Guraiz valley is very rigorous and the harvest is scanty and uncertain. The inhabitants own huge flocks and herds which they keep on selling to the butchers of Srinagar and other urban areas from year to year. Most of the profit, they make by the sale of sheep and goats, is co-consumer on the purchase of grains imported from Kashmir valley. The only crops grown in Guraiz consist of barley, peas, trumba and pings which are narvested only once in a year. Fruits are also very rare and include, apples, pears and walnuts which are grown in a few places only.

The inhabitants are generally very poor and live in house built of unhewn timber. The houses are clustered together

partly for the sake of warmth and partly to facilitate comm-unications.

#### Konsernag

This is a famous spring miles and is shapped like a human foot. Hindus believe that the spring spouted from beneath the foot of Vishnu and is, therefore, known in the Shashtras by the name Vishnupad. The author of Tarikh-Hassan has stated that he visited the spring alongwith certain other persons sometime in 1805. One of his companions took a bath and while doing so, swam some distance in the water, Suddenly, his feet seized to function and he got stranded. The author and others with him tied one end of the turban of the man to a rock and threw the other end to him in the water. He got hold of the turban and was pulled out to the bank of the lake. It was, however, found that his feet were in the mouth of an animal which had been pulled out along with the man. The party tried to secure the release of the man by stoning the animal and a tricking him with axes, but all in vain. The animal went of swallowing the legs of the man until its knees were also in the mouth of animal. The party then ignited dry fuel on the head of the animal with the result that a sound very much like the shot of a gun was heard. Suddenly the animal jumped in the air and threw itself into the lake along with its victim. The animal is said to have been two yards in the length half a yard in width towards the head and one towards the tale. The skin of the animal is said to have been so hard that even the strokes of the axes had no effect on him.

#### Choarnag

The spring lies on mount Margan in the neighbourhood of Kuthar. Historians believe that the bottom of the spring is full of earthen pots and that none of these can be brought on the surface, no matter how much force is employed. It is said that even if any of these pots is contracted, it slips off from the hand and is shattered to pieces before reaching the upper level of the water.

#### Verinag

This is a famous spring in tehsil Anantnag and flows from the foot of Pir Panjal. Its depth is estimated at 45 feet and it has a circumference of 120 feet. The spring is full of fish and an octagonal tank made of stones is said to have been built here by Emperor Jahangir who also constructed his quarters in its premises.

#### Aharbal Falls

The Aharbal falls are the best in Kashmir are quiet and picturesque. The forests are rich and beautiful around it. One can reach there through Shopian, Khannabal and Kulgam. The waters from the Kaunsarnag lake go down through the forest till the ice cold waters drop down more than fifty feet through rocks. The trek to Kanusernag is very enjoyable. Kungawattan is a good camping ground.

## Verinag

This is the beautiful and peaceful garden. From the octagonal pool, flows a clear stream which passes under an old balconiec building. On either side of the channel is the garden laid by Jahangir. Many springs join the main



Mount Kalhoi

channel, outside the garden. The stream has a plenty of trout and is the good for trout fishing. One comfortable Dak Bungalow is there.

Kokernag

This place is very beautiful and is connected by a good motorable road. The name is given to a group of springs which come out of the steep hill covered with thick forests. The water of these springs is the best in the Kashmir from medicinal and curative point of view. There are many tourist huts and one Dak-bungalow in the garden. This place is also good for camping grounds. Regular bus services are available for Kokernag, Srinagar and Anantnag.

Pahalgam

Pahalgam situated at a height of 7,200 ft. above the sea level is surrounded by pine covered forests on all sides. This health resort is covered by a good motorable road with Srinagar. On the way, one can visit a few places like Avantipur, Bijbehara, Anantnag, Mattan, Aishmqam, Lidder valley. The Bazar of Pahalgam crowds, with holidaymakers and tourists. It has many good hotels, resturants, camping grounds, Dakbungalows, tourist huts. One can travel to



Pashm Trader

Chandanwari, Sheshnag, Kolhol glacier, Tarsar and Marsar lakes, Aru, Lidarwat, Tulian lake and Baisaran.

### Amarnath Cave

Amarnath cave is situated at an altitude of 12,729 feet above sea level, in a

glacial garge. Inside the cave is enshrined the self-made ice lingam, which increases and decreases with the moon. During August thousands of devotees, from all over the country reach the cave to have darshan of it. Most of the devotees and pilgrims go by buses or cars up to Pahalgam. From that place, people visit the holy on foot or ponies. This celebrated cave which is annually visited by thousands of Hindus from within and outside the state is enormous fissure on the south side of a lofty mountain in the north-east of Kashmir Valley. It is situated in a deep and narrow valley which is bounded by steep mountains. The height of the cave varies from ten to fifty feet and large drops of water are constantly trickling down from its roof.

The Amarnath festival takes place in the middle of August every year.

## Aishmugam Cave

Very little is known about the origin of the cave at Aishmugam. It is, however, unanimously believed that the cave has existed since pre-historic period and was infested by cobras and reptiles. The cave has been carved out of the rock on top of Aishmugam hill and measures about 25 feet in length and three feet in width and six feet in height. At the end there is a small room in which Sheikh Zain-ud-Din, a great *Rishi* and Saint of Kashmir is entombed.

## Bumzu or Bhaumajo Caves

These caves are situated on the left bank of Lidder river, about a mile in the north of village Bhawan. The largest among these are dedicated to Kalideve, the cave-temple stands at the far end of a natural but artifically enlarged fissure in the limestone cliff. The entrance of the cave is more than 60 feet in length leads to the door of the temple.

The entrance of the cave is more than 60 feet above the level of the river. A gloomy passage 50 feet in length leads to the door of the temple, which has been raised on a holy moulded plinth approached by a short flight of steps. No information is available about the date of construction of the temple, but judging from the rudimentary type of

its stone work, it appears to be the earliest specimen of a Kashmir temple, dating back to the first or the second century.

The shrine of Baba Bam-ud-din Rishi, another renowned disciple of Sheikh Noor-ud-Din Wali is also situated at Bumzu village. The shrine of the saint has been built several feet below the level of its entrance and can be reached by descending a flight of steps built underground.

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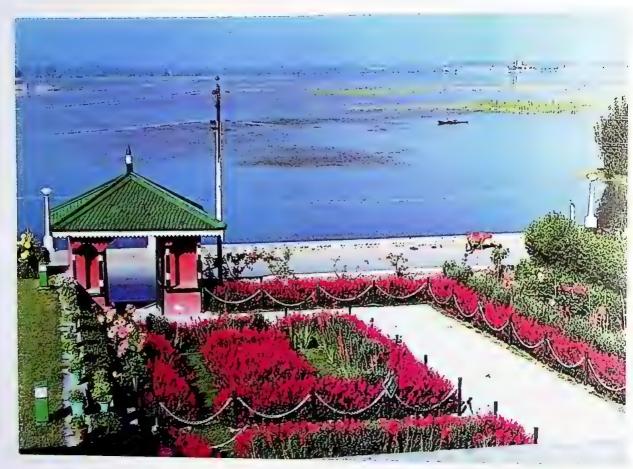
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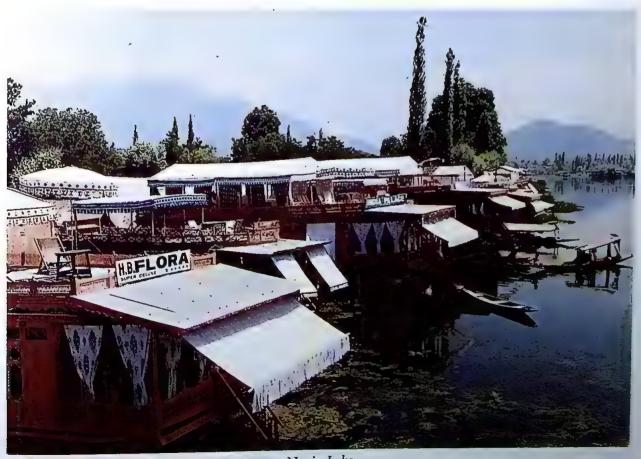
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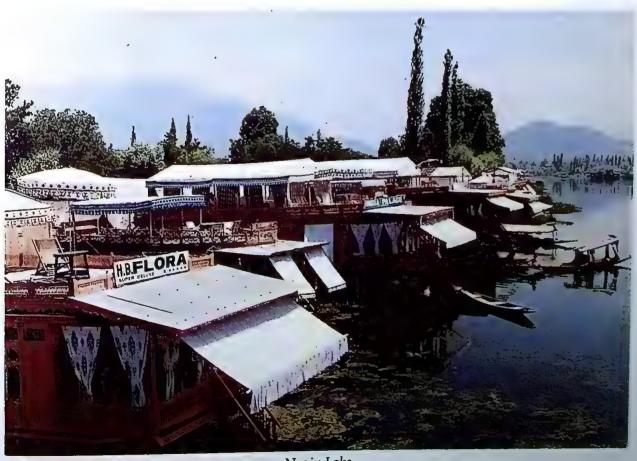
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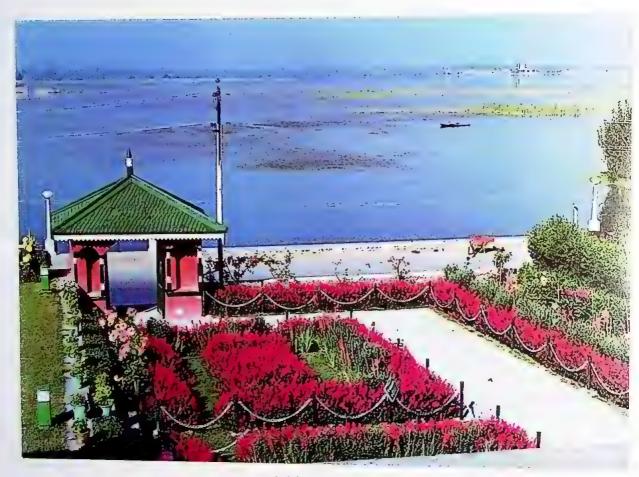
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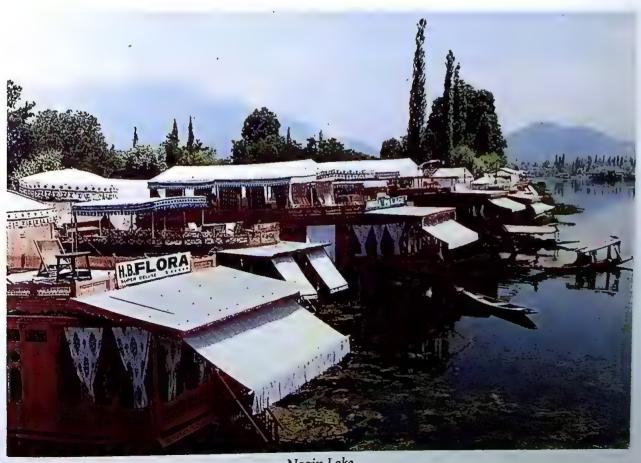
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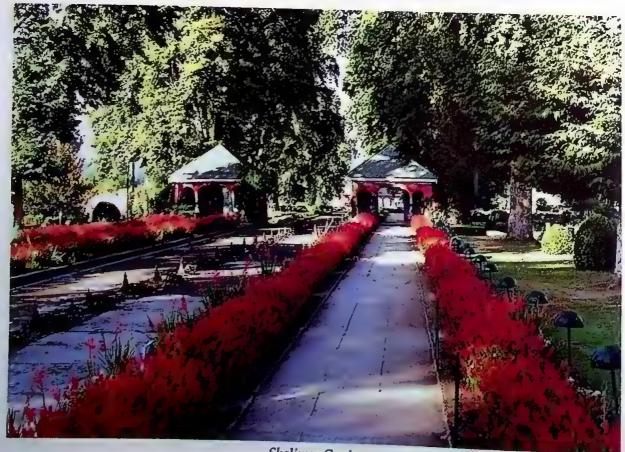
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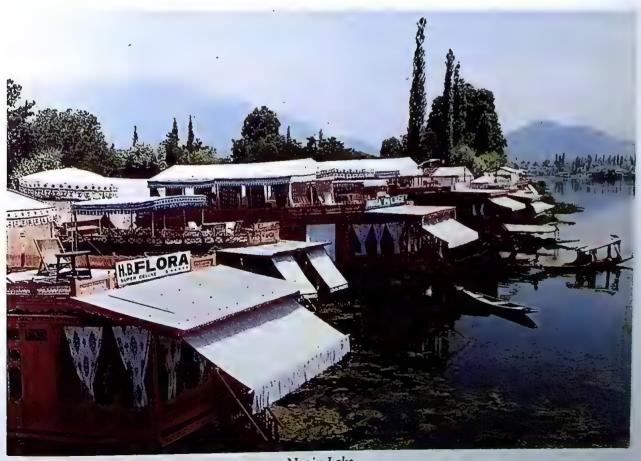
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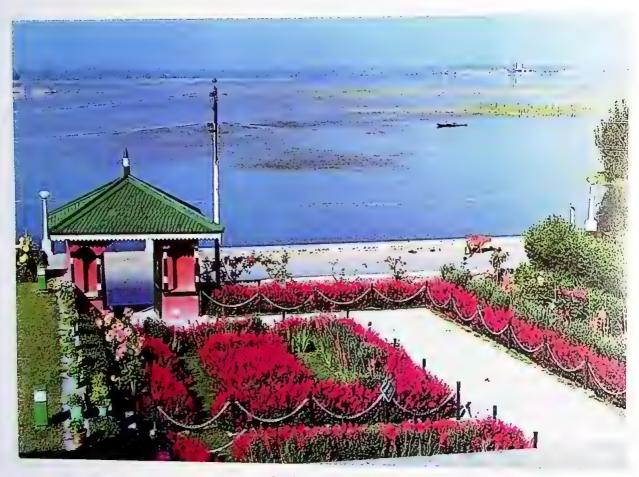
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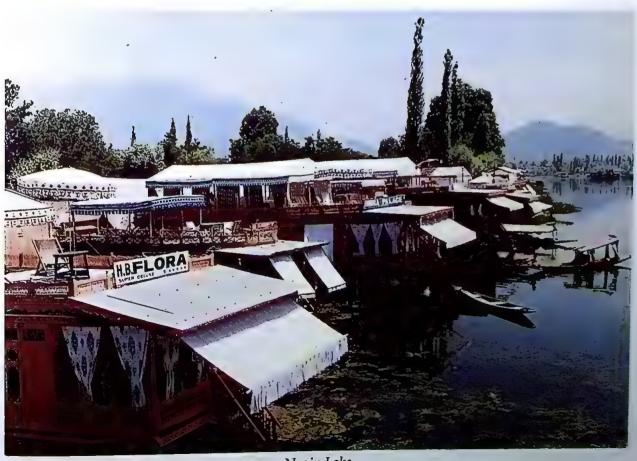
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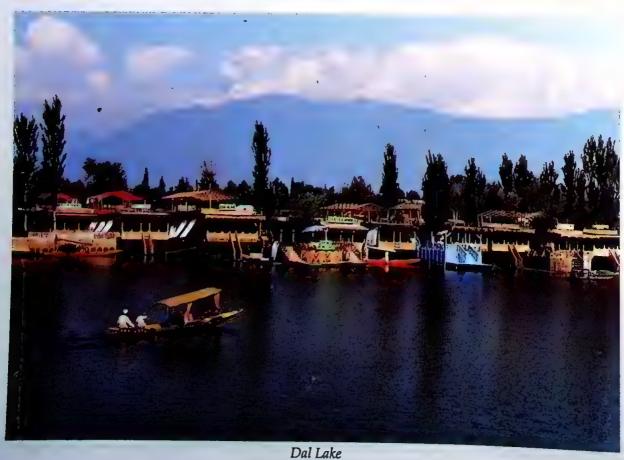
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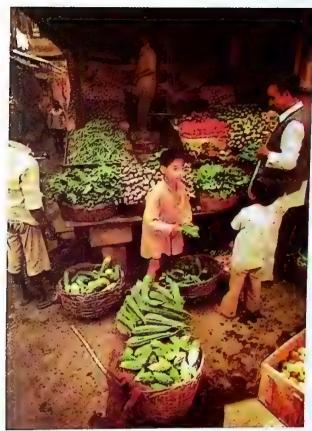


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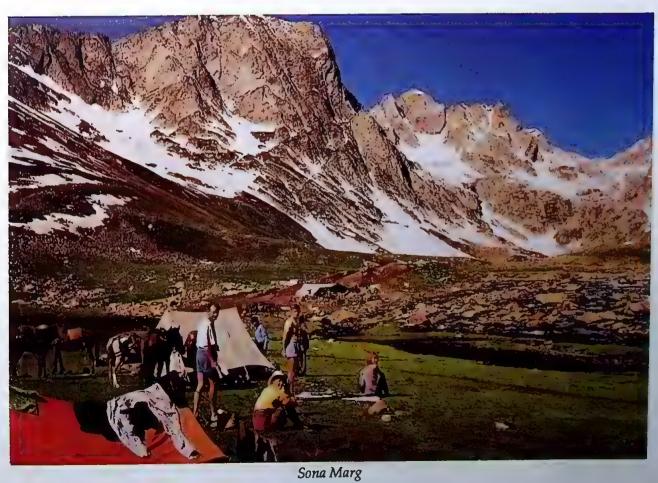


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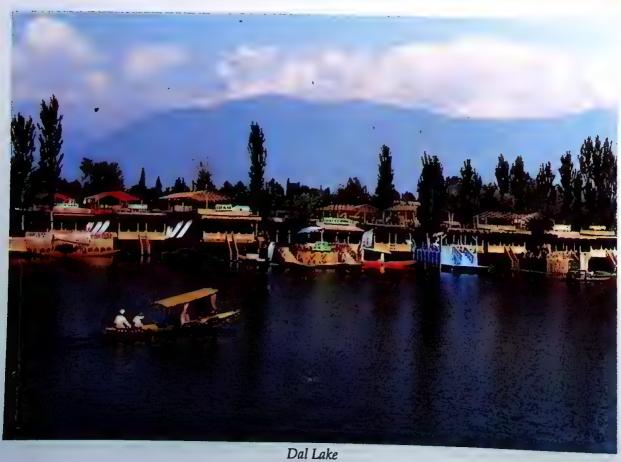


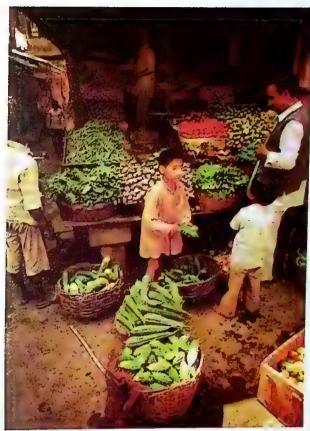
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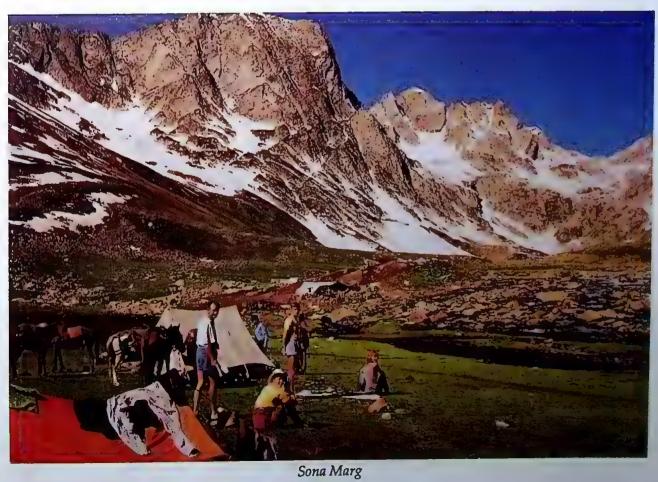


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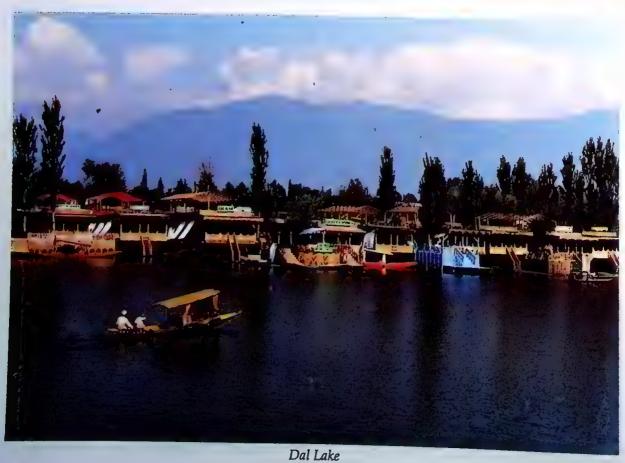


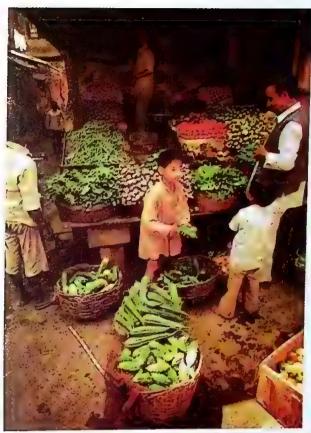
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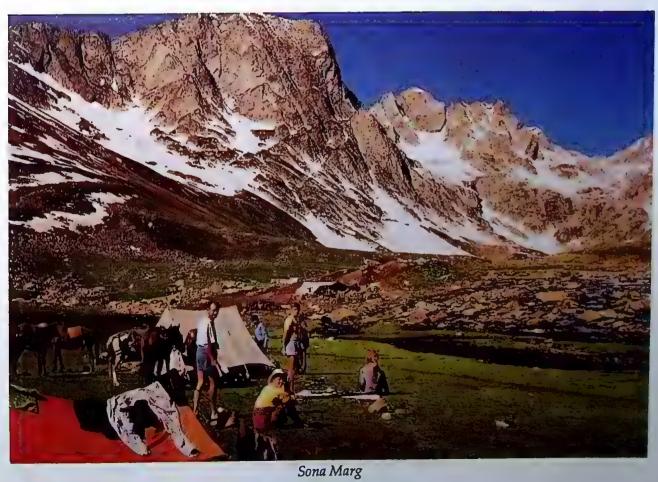


Flowerman in Dal Lake



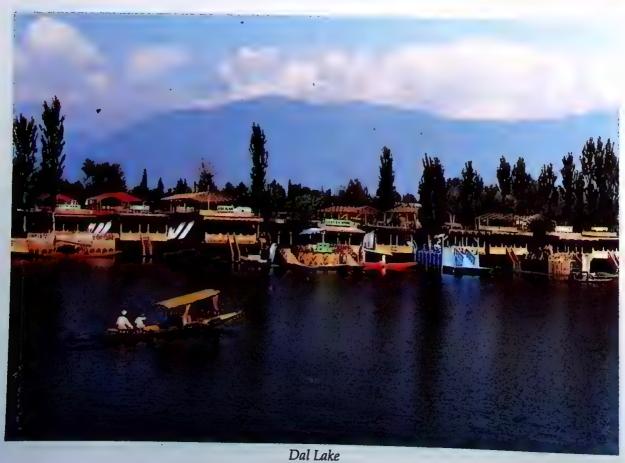


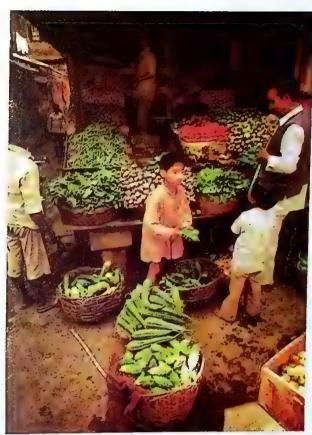
Fruit & Vegetable Shop



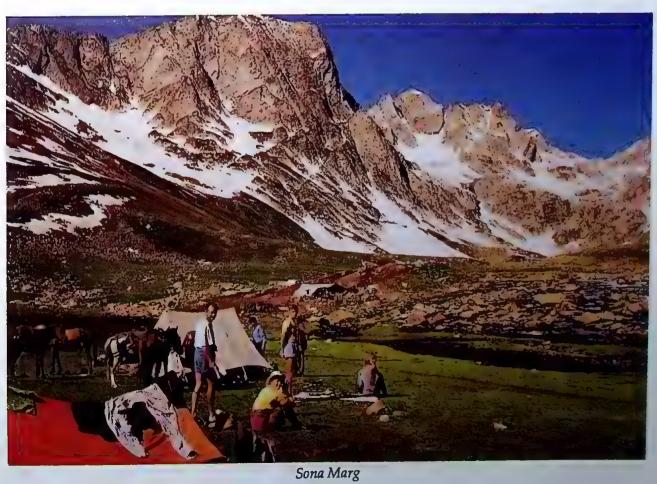


Flowerman in Dal Lake





Fruit & Vegetable Shop

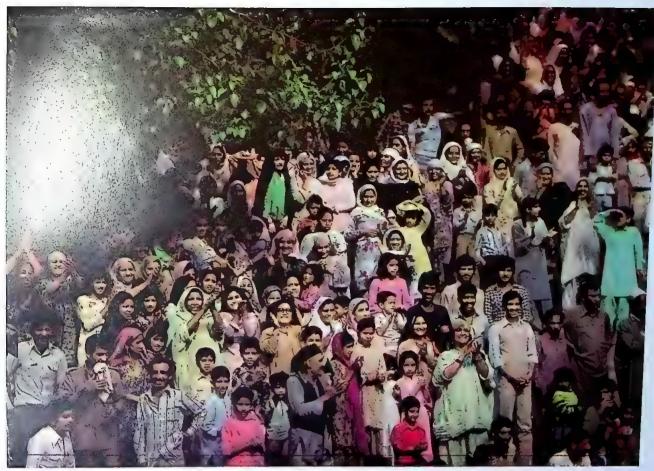




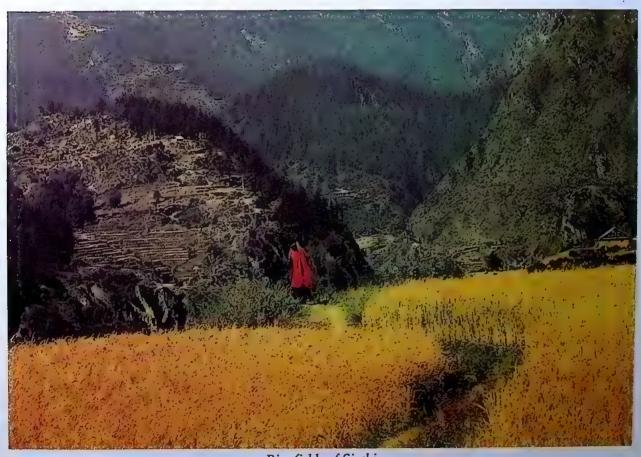
Way to Audo



Tree lines of Srinagar Valley



Festival in Hazratbal



Rice fields of Sirchi



Way to Audo



Tree lines of Srinagar Valley



Festival in Hazratbal



Rice fields of Sirchi



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Tree lines of Srinagar Valley



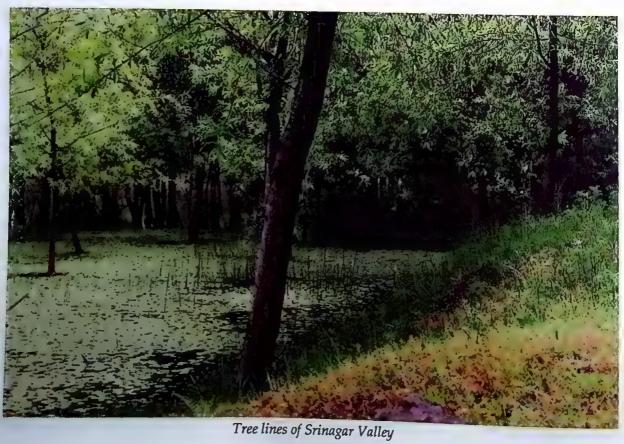
Festival in Hazratbal

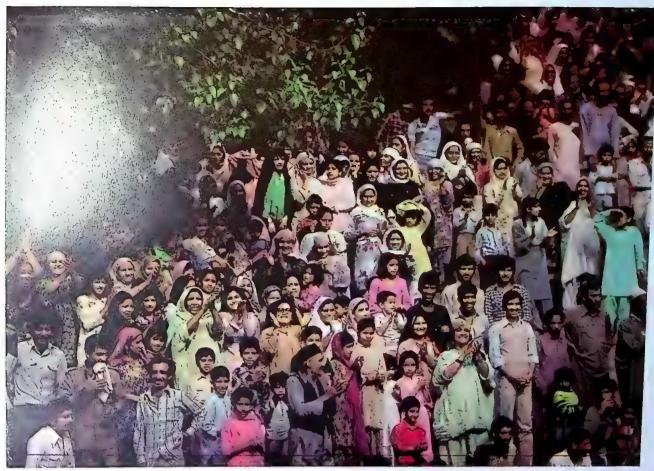


Rice fields of Sirchi



Way to Audo





Festival in Hazratbal



Rice fields of Sirchi



Way to Audo



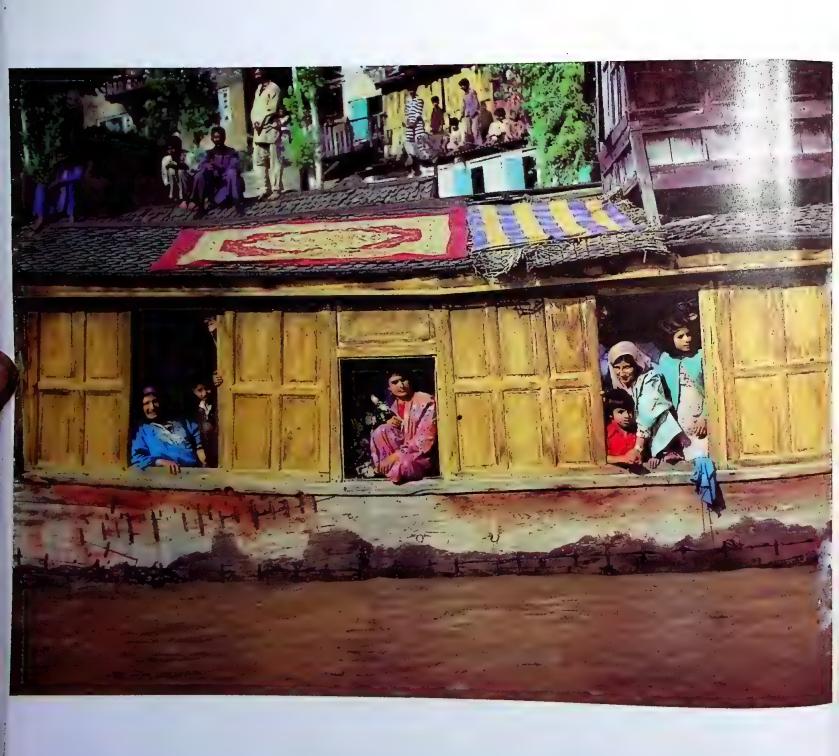
Tree lines of Srinagar Valley



Festival in Hazratbal



Rice fields of Sirchi



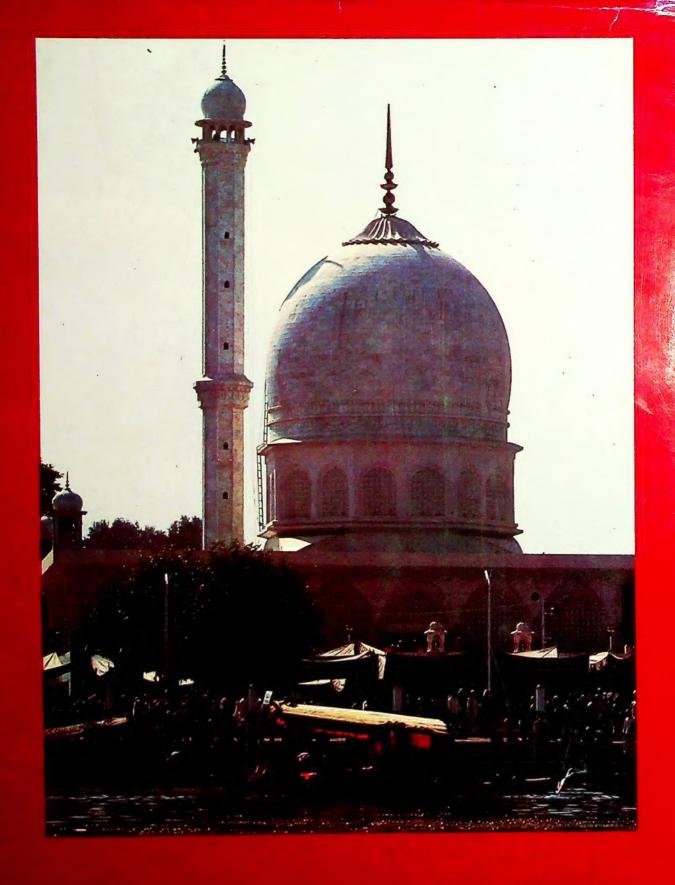
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give authoritative information on relevant topics. Each volume has been fully illustrated with rare photographs taken specially for the purpose which add immensely to the value of this work. It is hoped that these volumes will be welcomed by all those interested in this vast country and its varied and rich cultural heritage.

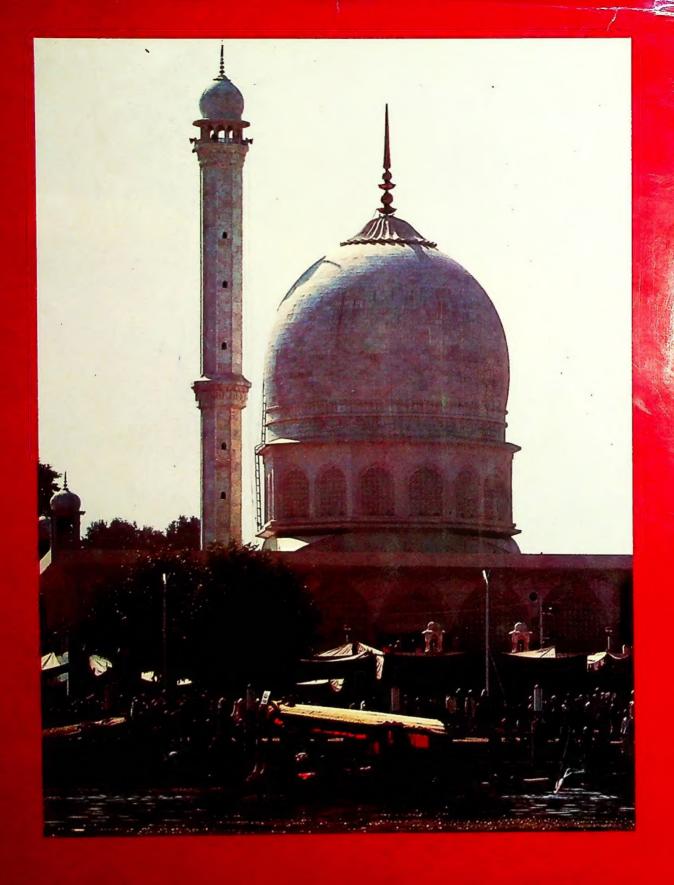
Wellknown scholars and specialists with a vast experience for a work of this nature from all over the country have written on each State and Union Territory which has lent credibility to this work. The entire series have been planned, complied and edited under the overall supervision of Dr. P.N. Chopra, an eminent historian and formerly Editor of the Gazetteers in the Ministry of Education, who is perhaps the most recognised authority in the field.

This volume deals with the state of JAMMU & KASHMIR and gives detailed and authoritative information of all the aspects referred to above, It has been written by the wellknown scholar Fida Hassnain who has published a large number of books dealing with the various aspects of this particular state and has thus acquired a first hand knowledge about the subjects he has dealt with.



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